LOGOS

25¢

APRIL 69 VOLUME 1 NO 10

Arcmtl scan 2015

RENAISSANCE

To sweep the environment
on to the next environment ---
The broom / experience /
and the need of it
and the lust to cleanse.
The hookah into closets
with all that are closeted,
leaving the page and its entrails
to the new environment.
The ground reopened
ready for the reopening.
The reopening now
Now / in the instant,
Accomplished in the act
before the recording of the act.
Renaissance.

THE DISTANCE BETWEEN HAVING AND NOT HAVING YOU

I want you here
to touch you
here
and here
to touch you .

oh ! Lyric !
Thigh heel and bone !
Oh grease and speed !
Soft cunnus of Cantos !
Pound softness !
Oh ! Quick grease !

I want you here
to touch you
here
and here
to touch you .

.... For you are .
and , oh , to me .
the fawn petticoat .

.... for you are / all
golden honey , golden
golden wood .

.... For you are / deep grain
and to me
oh / you are
and the depth of grain / oh .

THE FETAL BY THE STOOP
AS I PAUSE TO POINT
IS MY TOKEN / IS ME .
WOMAN AND MAN
STEP FROM THE MARCHING
AND TAKE NOW MY TOKEN

THAT THE TREE LOVES ME
IS MY TOKEN
TAKE NOW MY TOKEN / THE TREE .

THAT THE LATCH TO THE DOOR
CLICKS WHEN IT CLOSES
IS MY TOKEN .

THE CLEAN BELL OF DAWN ....
PAST THE MOUNTAIN ....
THE INFINITE METAL ....

THE WEEKEND THAT THIS KID IS TRYING TO FORGET

Some statements
secured the approach
They allowed
the lifting of manhood
to cup in a
lazy crotch.

1. Wake up
2. Murray's thing .
3. My fees -- Remember please !
4. Keep count
5. stay on top
6. remember for GOD'S sake that I love you .

A MORNING POEM

I would have you
without amulets to beg
your coming .
With all borders
drawn to new borders
in mornings of place
without border .
I would have you .

The woman
The woman that my friend is
in bed / is deep / is glad /
in mornings .

For all that
I would have you -
a voice in a shadow
that is morning.

A RAGA THAT IS DISGUISED AS A POEM ABOUT MORNING

the cock crows
the cock crows
the cock crows

again morning is upon itself
lifting itself
lifting new light
as the cock crows
in this my city

as I am this city
near hills and ocean

so much the love of new day
as the time in laughter

crowing the morning easily
into the new year

The metallic tick
the rain splays
on the steel
tank
holds
It occurs
now
in the telling .
Roar and fade .
seaweed and shore .

POEMS BY GREGORY MACDONALD

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Cosmic Cleaner

Dear LOGOS,

Memo to Inspector J. Lee: last Logos is one of the clearest attempts to show where we are at right now. Is capable of disarranging all in the Crab Nebula. Nova tactics must be applied to prevent disconnection of the Random Chaos machine.

Memorable picture and word games. That's all it is. But that's a lot.

It's all holy and beautiful and together.

Eat a warmed-over speech from one of the parties we throw last week.

Oh--so you're going to go out and have a whole meal.

Well, for me, it's not worth the bother. I mean, what is the difference between last week's stuffed cabbage, the last year's corn, or the stale bird we shot down earlier this year?

The harvest is all in on the farm and there is little work to do over the winter. Cleaning up, painting, preparation and storage, a lot of inside work.

Autumn has given birth and she must give way to the implosion of the winter void where all matter and energy originate from anyway.

I've left the farm and have moved to the mountains. Tomorrow I move into the Adirondaks, some 4 1/2 miles from the nearest village, Stoney Brook, which is nowhere to begin with.

Like the great streams and brooks of Northern New York and New England, Stoney Brook, is indeed, the picturesque remote, tranquil and slowly decaying rural village as seen in the travel ads in the Sunday New York Times.

The old, old mountains (actually an extension of the Laurentians or vice versa) stand like some old angel's wings, mystically embracing all in her encompassing mind-pleated and folded robe. The Cold, clear mountain air bursts through coughing city lungs like a cosmic cesspool cleaner.

Dress properly and you'll be warm even if you work outdoors all day which Denny and I both do. The windows stay open at night. Nature is welcomed in all the year, even tho' she's a cold bitch at this time of year. But if you lock her out at any time, you miss and loose the center of her perfection, grace and beauty. It's always changing and it's a slow change. The earth sighs and the cycles are measured by a different time...a time where every second is the cycle of breathing, of eating, of growth and of death. But it's not real death -- it's only another part of the cycle and so I see that it's only winter, another part of the cycle to be investigated, probed, enjoyed, experienced and grokked to the fullest.

The intellect is left behind as the senses receive the full-flavored, ripe sensations of the season. The cycle is mellow and burgundy now. Soon it will be starkly quiet; the time to crawl back into yourself a bit and discover what you've collected up to this point and plan for the next part of the cycle; the planting of something new, the insemination of all the clarifications of the winter.

Love,
Aaron Howard

LOGOS
P.O. BOX 782
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Animated Struggle

Dear Editor,

So many times during the animated film I want to cheer, I see something outrageously fantastic -- Felix creates an airplane out of 2 exclamation points which have appeared over his head - or else some Key Stone Cops-like chase and escape as Mickey Mouse gets away.

I say - yes, that's the way things really are - or the way they should be - thats the way I feel them although not the way they actually look.

Now at last .... the preternatural gifts restored!

I have come to a more succinct definition of what it is I have always loved so instinctively and idealistically about animated films or sur-realism, about man's imagination in full and total freedom to control his medium of expression and his creation.

It is no more than a mirror of man's stubborn will to master his chaotic surroundings and his very will to exist, to create, to evolve -- the daring - the audacity of his imagination.

Man has still the stupid, brute-like will, the erie courage, the soul - to dare to throw himself once again into the struggle, after Auschwitz, after Hiroshima, after the moral slavery -- into the volcanic maw of his imagination. He will continue creating and destroying with the same desperate will to improve his lot, with "a firm amendment to sin no more".

It is this 'divine comedy' that we can never dismiss with either facile benedictions or cynical contempt. If we endeavour to conceive the grandeur of the situation it bellows in our ears like the very wind. It is the very source of greatness. To place ourselves fully within the rage of this struggle is to forgive every sin, is to keep every struggle.

Anonymous
Man & His World

Disorientation

Editor, LOGOS:

Groundhog Day, a February myth, probably arises from nonsense in a faulty calendar. When was Jesus born? None knows because calendars have changed many times since that event. In the interests of mental hygiene we can abolish Christmas, perennial war and diabolical toys.

Every time you tie up a parcel with glittering string and sleazy goof ribbon you help Dow Chemical Corporation, their hypocrite Santa Claus and 95,900 shareholders. In 1957 Dopeckian Company, a New Jersey manufacturer of packaging materials, metallic yarns and industrial laminates was charged with Dow. At Torrance California today Dow blends the fiery death spray napalm B, now in use against Vietnamese children. The Dow colossus dictates policies around Ecuador, Venezuela, Saudi Arabia and The Netherlands. This company's catalytic 'cracking' still near completion in The Netherlands will be the largest producers of petrol (gasoline) in Europe.

Our universe is a computer interacting with relativity. Man-made calendars are inadequate. This earth rolls eastward in the sunbeam, half in radiance, a half always dipped in shade, with that gentle vignette around the periphery which men call dawn and evening. We invite peace lovers everywhere to set clocks and watches by 1/ M solar (visible) and thereafter maintain each his personal time-space adjustments. Shifting time twice yearly is a Fascist mularky and malingering exploitation from World War 1. We court disorientation, confusion and defeat both foreign and domestic when we tamper with any individual's sphere of time.

Cordially,
W.D. Mackney
6494 Hollister
Santa Barbara,
California

Unsatisfied

Dear Sirs?,

After reading your inconclusive, idiotic and silly newspaper, I have come to one conclusion, it is T-R-A-S-H! (I am referring to Vol. 1, No.9 especially.)

Before I came to this serious evaluation, I examined each article thouroughly. If any of you have any journalistic talent, it remains unrevealed. The ideas in some cases are good, the hoax was great but you seem to drag and drag each article on and on to a point of utter nonsense and exhaustion. Some of the articles were very dull and only repeats of others.

If it weren't for the great hoax on the front page, some O.K. articles and the record reviews, I would have long used the rag for toilet paper or sued in court for defrauding the public.

One golden rule you have yet to learn is when to call it quits and "enough is enough." It seems you were only trying to use up space and paper by spreading some of those dull, drab, boring, ho-hum (psychedelic????) posters across the pages. You cannot compensate for your lack of info., articles and good & groovy pictures by the rest of the nonsense, rubbish and eyestraining material. You also tend to blow things way out of proportion and fail to report anything factual. (In the above I'm not critizing the hoax.)

Don't think we're satisfied!

Yours unrespectfully,

Al Jurgenfelt
Steven Kavanagh

P.S. Please put in your feedback section.

Skin Tactics

Dear frustrated New Age Foetuses:

The revolution that is to come (astrally unavoidable) is not created from your little heads. If you want to 'make' a revolution, you are still thinking in the manner of the very Old Age order which you want to overthrow. The more you put people down, the more up-tight they get; the more up-tight they get, the more likely they'll blow us all up. Antagonizing is especially bloody dangerous now, and mostly irrelevant; the time of martyrdom is over, anyway. Don't sell out either, though.

All your slogans, all your Big-Brothers, all your hero-idol-leader-figureheads in essence belong to the Old Age. Protesting, demanding, fighting, governing, rioting, shooting, organizing, frustrating, winning, losing, scaring, fearing, brutalizing, stealing, buying, selling, hating, evangelizing, bluffing, ordering, alienating, adjusting, militating, raping, judging, resigning, impeding, duping, murdering, suiciding, influencing, arresting, patronizing, castrating, brainwashing, worshipping, attacking, defending, betraying, mystifying, mortifying, defining, identifying, boring, believing, and hoping are words and actions that essentially belong to the dualistic Old Age of rationality vs irrationality (when the real point is ecstasy), or order vs disorder (when the real point is harmony), of For vs Against (when the real point is With). It has been going on for ten thousand years (actually more) without any real radical change, and we all know it. It was only a long, complicated, illusory game, but also the necessary apprenticeship of mankind - a long trip out of Eden.

The 'Old Age' is dying and the 'New Age' is about to be born. (We are presently just at the transition.) All the multiple forms of conflict happening all over the world are actually the 'Old Age' agonizing, grasping desperately all vestiges of what have been its 'securities' (see list of verbs above) for so long, unable to accept that they no longer work, and the 'New Age' not-yet-born foetus kicking the belly of his mother impatiently.

Well...what is the state of a new-born baby? Have you forgotten? The answer is so simple. I feel funny about saying it; and its simplicity will touch the keystone of the whole 'established' construction which will tumble down all by itself! The single answer is: NAKED.

You see, in this 'Revolution', what counts is not what you do but what you don't do: the point is not to undress, but not to dress.

It's Shedding-Time. Let go of the 'Old Skin' (of concepts, shame and identities, symbolized by clothes.) This was one of the lessons of the snake of Eden. The old skin falls away when the new skin is ready. "When the fig tree putteth forth leaves, ye know the Summer is near..." Impossible to participate or delay it: groove with it.

Anonymous
St. Aubin sur Mer,
France

A Smiling Refrain

Logos People:

I Philosophical Dissertation:
and confronted with all the seeming madness and paranoia about us our only recourse is to needle ourselves into the nether World of Circles - you are doubtless familiar with this country, so near and yet so far - here the things in lieu of mentioning what we shall not do mention only what we shall do & the rest is imaginary-, here a summer clown waits at every hour concealing an invisible left-handed monkey brush which induces particular pain if the contract is not adhered to, this clown is somewhat high, he listens on ear for the sound of an unfamiliar chorus to a known shift of the wind - here there are no police but rather there is apathy and the ideas of position and differentiation are unknown and also illiterate - here there can be no heat as ecstasy is real & cold is therefore ignored when pain and creeping rot set in, although only of course in the particular case of person.
the denizens: the denizens are gentle and are generally unconcerned with such things as adjectives. When ordered they freeze pointlessly. some consider heroin equal to opium. others hold that there is little difference between the majority and the minority, and that in any case we should waste no time.
and on return it occurs that we have only been to a negative world of sorts where good evil yes no white black and of course Byrds Ohio Express are only the reverse of our ostensible values. on return is becomes clear that we have no reason.

II Mystical Mystery Tour
well I sharp did like your showing of JPGBR's (incidentally, what if it had been John Paul George Ringo and Irving?) movie. it was heart warming and the tunes were OK too. In fact it was heartwarmed to contribute a few pennies to your cause. you have a nice cause and your effect isn't half bad either.

III Police Care
on McGill campus there is a fellow who is alright except that he continually brags about how he's going to call Gilbert & Co. (he's done it twice already) when Logos sellers are in said area. but forsooth,

IV Last Will and Testament
some would say that R. Newman is not the genius that S. Stills is. some would say that this is a free country, and that all those who disagree should be maimed. some refrain from saying anything.

yours particularly,
r. woolley

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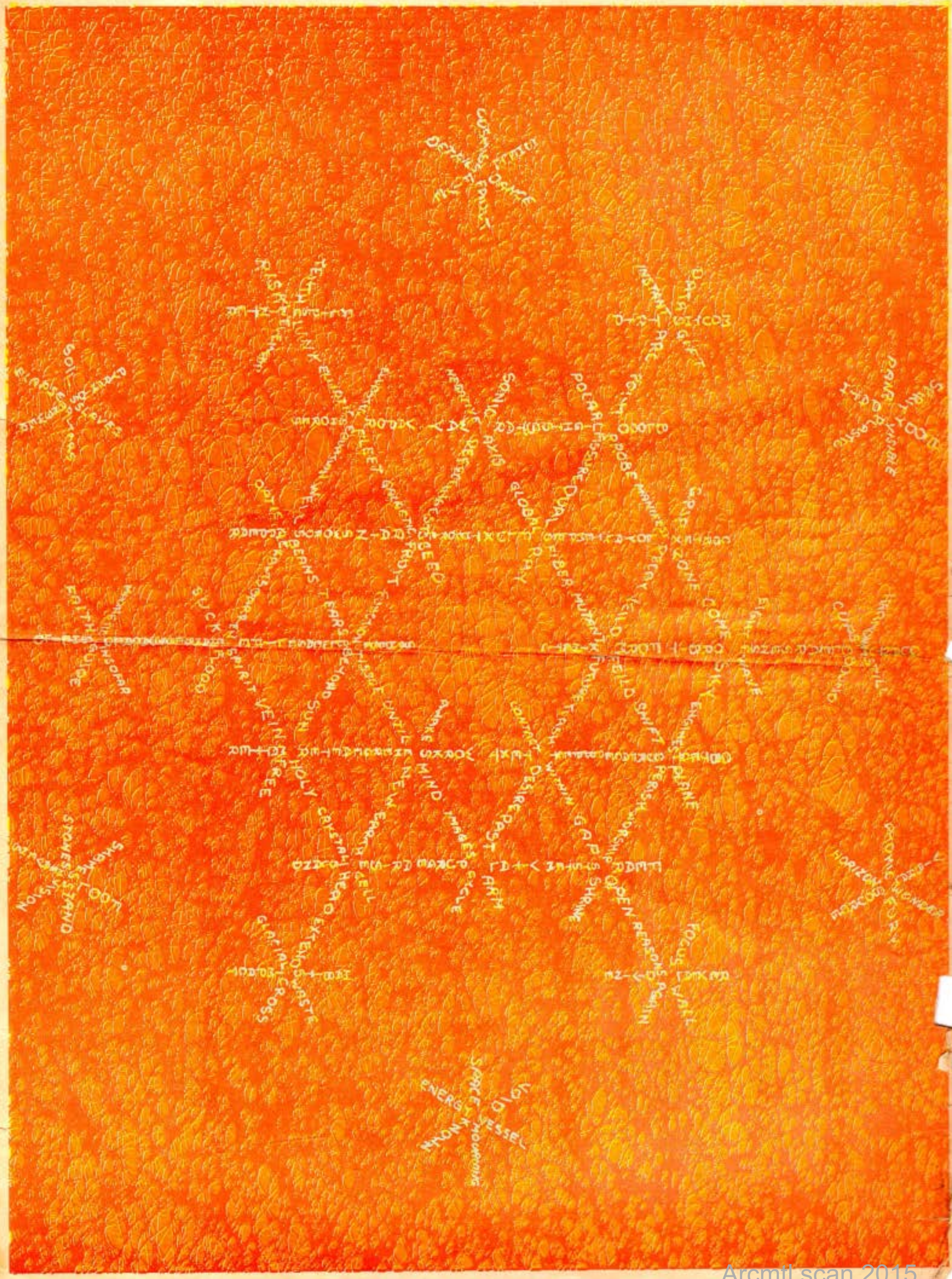

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AND THEN FLA

Jail - negative zone minus possibility of switch-on -- is the chamber of totaly entropy/storage dump/primordial regulatory device. Music informationated waves have created pattern/designs which are eliminating the need for these "garbage" containers for those whose "cost-depletion" is too high. "Hey Jude don't make it sad, take a sad song and make it better"; "What are you in here for?" "Impersonating Ringo Starr!" Electromagnetic radiation is invisible, a threat to the spastic-mechanical age because it transmits beyond the boundary stratifications of property/wealth concept. The fat young man singing "Hey Jude" in our cell did not need to be set free, his head was completely spaced, his brain cells synapsed with the cosmic radiation filtering through the Van Allen belts. The rest of us, on a survival threshold, wrapped our selves around the only other environment -- the Bell-telephone escape hatch. Earliest electrical invention wired to the mutant-gene-wasteland -- this extension of our desires functions, primitively, as it did at the beginning of the electric/techno revolution to free us from the survival/reflex situation which have determined our design-structures of our socio-ecological patterns since the "hairy-tree days". The ability of "Hey Jude" and the "telephone" to set me free from these "American Standard Urinals" is a film-clip of the ability of our present informated knowledge of our micro-macro/ universe-selves osmotically/catalytically to re-design/ create/mutate the obsolete form/structures, to re-align the tuning of our nerve endings, so we can take advantage of the abundant energy/wealth of the universe. This world/energy/wealth is invisible like the fertilization of egg and sperm but available to our senses now through instruments hook-up/technology which stretches our brain levels/awareness. Are these happening ecological-metabolic-regenerative mutations actually freeing everyone or only those with a stock of colored paper at the end of the line -- which takes as to "Evolution Inc. and Telestar" or can everyone "suffer" chromosome damage?

Evolution is a recorded continuum of autocatalytic systems; is a painfully creeping trans-mutation/formation from the state of lifeless to the state of life-full. Through the process of natural selection, gene patterns were transmitted, mutated, eliminated or disseminated along species delineation paths; these patterns developed forms which were predicated existentially on their ability to maintain organizational/survival modes for the particular form/ structure developed. Those which survived were the ones "best fitted" to do so. (I hope to develop a vacuum around the "slickest fittest" conditioning, ergo, possibly suck the rest of the world into a spiritual/physical ectasy happening).

Gene patterns carry the rules/code for regulating behavior patterns between the organism and the environment. What survives over the ages are those gene-patterns that came to grow some more or less elaborate channel/regulator mechanism for defense (ICBM, ABM systems). These Inter-Corporeal-Biological Missile Systems are channel selectors circuits blocking the flow of "information" or the variety of disturbances to the organism, transforming the information into output, thus ensuring survival.

Adaptation to the environment (determined and determining ICBM systems) is the main causative agent of organic evolution. Man's main adaptive feature which has enabled/extended/continuous survival possibilities. Culture -- symbolic and physical (in truth, the same) -- is an extension of man's metabolic facilities (the word is man's first tool). Cultural evolution can alter gene patterns as natural selection; the direction of the latter is dependent on the environment and culture is man's adaption to the environment. Man/culture can determine the regulator/ICBM circuits; in turn, the evolution of homo sapiens more effectively than any other species due to the incredible speed of cultural mutation as opposed to gene mutations. Through adaption certain ICBM systems are reinforced/conditioned by their "fitness" in enabling the organism to survive the changes or adapt successfully to them. With an accelerating environmental transformation, extinction threatens any species which cannot adapt to it. Where does this leave us amidst an electo/techno environment mutation that brings changes, telescoped time/sturctures into minute-finite scopes. All studies of extinct species show one common factor:overspecialization/paranoia/ICBM's metabolic petrification. Trip to the intense specialization, metabolically and culturally, in our environment: factories, corporations, government bureaucracies, advertising, suburbia, CIA, splitting of the atom; a great many people will have to pass through my specialization toll gate and I'll have a special guaranteed economic security!!! Specializaiton patterns produce one-directional-one-dimensional species of hyper-specialized cats each defending his own bag.

On one level, we have been discussing war which is the social manifestation of the "I vs You" -- the interpolated conditioned survival reflex. Wars can be "output" when individual/corporation/state is threatened with an identity crises through mutations in the environment. When our images of ourselves is conflicted by interference/environ patterns, we must recover it or change it. (Bosch, Salvador Dali, Henry Moore). The electric age has escalated the identity crises to a painful situation, especially for form/systems tuned to the mechanical/linear/one-dimensional self-blinkered environ. This self-image ratiocinates micro/macro social/cultural order, reflected in one reading of Centralized Communications (Star, Gazette, CBC). A priori human social order has meaning in conjunction with the psychological structuralization of the humans who are ordered by it. (ICBM's organize the individual psyche/collective pyche). Given our semi-(un)-conscious cultural/evolutionary control what is the universe order which, conceptually held/modeled in individual-head-image (Camus, Antonioni), determines man's more important determining ICBM pattern/circuits?

Newton's mechanical/causal world arrived with the upsurge of the incipient industrialization/print-linear environment/factory and is still imprinted on most up-right gene packages which inhabit the concrete "Statndard Urinals" (cities). He described a universe in which every-thing happened precisely according to law, a compact, tightly organized system in which the whole future was interchangeable with the past, an inherent changelessness; a "mindless" un-contro-able machine composed of components/particles exerting force on external particles, pushed along by unalterable causal laws. Man's trip is an exercise in futility (Beckett, Ionesco). Man is outside these mechanical laws. He can exercise no control/change over the environment; free will is an exercise in determinism. Man is an alien who is not part of the "real" world/system (Marx, T.S.Elliot, Trudeau).

Enter the 20th Century, and a qualitatively different concept of the physical world; rejection of the supposition according to which systems with same total energy may be clearly distinguished, indefinitely described forever by fixed caused laws; acceptance of the idea of a contingent universe of interrelated systems incorporating distribution probability (inherent in the physical world - it is impossible to measure, precisely, the starting positions and momenta of every system in the universe, i.e. we cannot escape contingency and uncertainty). Physics no longer claims to deal with what will all-ways happen, but rather with what will happen with an overwhelming probability; not with one world, but with different systems of which we can formulate a certain specific set of questions - one system's answers are contingent upon another and larger set of systems. The universe no longer is infinite and changeless, but is finite and changeable. The future/progress develops along asymetrical lines in one direction. Energy is neither created nor destroyed, i.e. finite, yet tends towards gradual and eventual heat-dissipation or static-rigid-equilibrium. A system in isolation (the universe as a whole system conceptually) develops a tendency to establish uniformity of even distribution through its position. The momentum/energy of a system runs down hill, because stratified/regulated (man=ICBM=ant=death; western societies insatiable classifications need). We, as a micro system model of the macrocosmos, have begun to over-specialize into temperate anaesthetization (conjuncted/analogous with sensory/spiritual vacuum/deprivation alienation). Entropy is the measure of non-organized random dissipation of energy; a funeral parlor yardstick applied to all systems which eventually builds up into heat dissolution/chaos/death -- complete specialization, unable to make changes.

Einstein's relativity introduced the notion of our "concept" defining the universe instead of Newton's laws doing so; insistence on the relativity of the observer (time/space, rest/motion) after failing to determine the motion of matter through light. The implications leads (mathematically) to $e=mc^2$; light (energy) and matter are inter-transformable, all matter capable of change. The concept of change as inherent in the universe develops a tendency/possibility opposing/ balancing increasing entropy/whimper-death (Gazette, Logos;Grey Robertson; computers/Sir George Administration).

Aside: probing experience of childbirth pain and consciousness of on-going evolutionary patterns, suggests metabolic regenerative patterning directed by conscious steering (cybernetics) within model of $e=mc^2$ in complementary mode of cumulative engagement with probability of non-organized (un-conscious) entropic systems (Bergman vs Charlie Chan; Mayor Daley vs MC 5; Britain vs Beatles).

Einstein's formulations intellectually perceived the system as a "whole" distinct from its components, but he did not apply this "synergetic" (behavior of the overall/pattern may not be fully deduced from local examinations of any of its sub-system components) advantage. The $e=mc^2$ is the corollory of the synergetic principle in that it predicts behaviour of component systems of the whole system [energy equals (energy contained locally) mass coupled with the possibily non-interfered radiant energy locally omni-directional]. A rock is not a "rock" but a convergence of pattern/forces that should behave consistently if the probability of the system tends to develop uniformly and as well as consistently with the 2nd Law of Thermodynamics and Conservation of Energy. However, applying synergetic principles (as in chemistry and as the system as a "whole" functions (i.e. contingently with the "whole" system operating in association but in different behavior/patterns) we have to take into account more than just the physical, local, progressively isolated systems: must include evolutionary patterns - man and his culture. These locally shunted (concentrically) energy patterns (mass) together with omni-directional-radiant energy (diffuse) may not develop uniformly as so determined by Einstein's notions. A system may develop discrete sets of distribution which are organized coincidence patterns of energy distribution which interferes with the uniform probability trend of distribution to equilibrium/dissipation. This in turn will affect the behavior of the whole system to change in respect to the discrete distinctive fluctuating patterns of local systems -- this is the process of evolution or "processionally regenerative concentricity of structure (Fuller)". So, the process of evolution, in moving from life-less to life-full, develops anti-entropic pattern/systems which behave contrary to the Law of Thermodynamics - life will generate purpose, organisms will focus on modes of activity in which the different parts work together according to a meaningul pattern (ICBM - survival/reflex culture). Further, we must take into account the whole of the sub-components in order to conceive/perceive the "whole" system. That is, we see that the universe is a total-energy process and, man, being an energy "system", we must take into account all consciously apprehended and communicated experiences of man(i.e. his culture/consciousness).

The universe is a process of energy/patterning occuring in cycles of regenerative transformation, and man and all his environ/transactions, being integral with the Universe, exhibits congruency (coincidence patterns) in such patternings.

As Fuller puts it, "As all energy processes and events are thus in dynamic relation to all others, the fundamental pattern of these interactive relations extends through the immediately visible, or median, level of ordinary everyday life outwardly to the macroscopic level of the galaxies and inwardly to the micro and sub-microscopic levels of molecular events" -- this is the world as Synergetic Systems Inc. Thus, our culture is an anti-death trip if consciously apprehended as the possibility of being so.

Our universe/model evolved to a notion, consistent with evolutionary biological theories, of the development of discrete sets (regulatory mechanisms) which are "adaptations" to a universal patterning (environment) and through the inter-transformability, $e=mc^2$ of energy and matter (mutation culturally and genetically), we have a processional mutation (transformative cycles) or regenerative concentricity which unless "it" "fluctuates" within the overall patterning, is "determined" to dissipate to heat-dissolution (death-extinction through overspecialization). Man has evolved out of self-reproducing nitrogen and carbon, developed a brain which functions as an anti-entropic regulatory mechanism and created a culture that is his best means of adaption to the environment. This culture, being an extension of man's brain/nervous system, can not be fully/synergetically understood in terms of design (possibilities and implications unless we understand the brain or the "sub micro levels of molecular events".

Man is a self-regulating system, a conscious organism that qualitatively affects a distinctive evolutionary declination as a result of this consciousness/culture brain/pattern. We can observe receptor/ sense organs in man which convey information in the organism which produces an output of information, i.e. communicates between the organism and the environment. These receiver/conductors carry electrical impulses (information) along nerve/fiber pathways to the layers of brain cells (15 billion) which in turn send out information/impulses along conductor nerve/fibers to effect a response.

What determines a response? How is the brain organized? As the impulses enter the layers of brain cells, through rudimentary gene-inherited determinants and mainly through sensory/learning, the brain cells (especially in the cortex - the real of so-called "higher" functioning) and nerve fibre/pathways are arranged in elaborately organized circuit patterns. As the impulses come in, if there is a certain repetition of incoming/impulse patterns, an inprint or memory pattern/circuit develops either/or/both by input impulses imprinting certain information along the pathways in the nerve tissue or the cells in the circuit change size (thus reducing the distance between the synapsis - electrical bridge/gaps which determine direction of impulse travel).

The cortex of the brain is a highly complex mixing area where impulses converge from considerable numbers of input fibers and end in complex branches of nerve fibers which connect different layers of cortex cell patterns. The layers and fields of the cortex are computational fields which conduct impulses to secondary cortical areas and on to output/spinal-motor control systems/areas which in turn can send back impulse/information (feedback) through nerve/pathways to the cortex layers. The organized circuit/patterns in the cortex developed through hereditary/learning/environ transactions are the "races" through which the incoming fibers are sent through, determing the responses of the organism. These circuits will fire in equilibrium when the organism is at rest; when a disturbance/interference pattern is received, the brain/circuits selects those features from the input that tend to repair the model/survival-insured and return the cells to equilibrium. Thus, environ transactions, as the organism from birth, becomes organized minute by minute, determines/learned

(CONTINUED ON PAGE 14)

P & SET YOU FREE.

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AND.....FREE

(CONTINUED FROM PAGE 3)

responses/rules for behavior. These circuit/regulators (our ICBM's), nervous/electrical/records/memory systems, tend to become "closed systems" of excitation through learned reinforcement (entropy). Thus as Young (British biologist) puts it "living things existence consists of a series of acts of regulation tending to keep the body in a certain state - to keep it alive". However, because of tha complexity/conductability of the receptor area/fields new associations/circuits may be formed (evidence shows that the cortex has massive areas for learning). So it is not necessarily a rigid" determinate set of regulators but it can be if the organism continues to over-specialize and fails to mutate effectively/harmoniously with the environment. The brain is an omni/directional serial energy concentration of pattern/circuit/rules associatively structured into systems transmitting information in and out, acting as channel/regulators determining simple/complex external/internal behavioral patterns.

ICBM - classified-ad-page-loon (unconsciously weaved in and out of our external pattern/system engagements), natural selection, evoluting normalizing, cosmology, metabolic processes, all weave a complex grid that, through discrete/locally shunted sets of rules determined through environ interaction and species selection via natural "normalizing" around survival forms tending to specialization/extinction, gives us an image of our universe/brain, micro/macrocosmos.

Balancing the survival/ICBM/specialization/energy dissipation/entrophy/extinction-death trip are the cycles of regenerations/transformations which develop/invent pattern/forms which mutate/adapt man/environ systems to a higher stage of learning/discovery and greater freedom/awareness. Just as the synergetic/energy grids of the cosmos are incredibly complex, so the cortex-brain layers have vast "mixing" areas for projecting impulse/nerve fibers to interact/associate. Man, in pursuing this alternate process of doubting, seeking, learning, applying what he learns, is carrying out the plan that evolution has always been pursuing. The cyclic pattern concentrations of aggregation/disaggregation, energy/matter association/dissipation is brain/evolution/cosmological regenerative patterning.

Tuning back into our "grid" through to our "aside", as our evolutionary "process" tends to extinction, enter inadvertantly electronic high speed, "invisible" feedback, radiated propulsion into a continuous Crab Nebulae Event, we have man's nervous system extended into space-energy, we have, in effect, a self-destruction arrester -- the computer: the ultimate regulator, ICBM, that, ironically, can eliminate the existing survival code burned into our gene patterns. As we have seen, existence is survival; all behavior patterns of man regulated to this effect (Darwin, Malthus). However, if we could sneak around the Laws of Conservation of Energy & Thermodynamics we could evolve micro/macrocosmically to an expanded/higher level of conscious/harmonious enter-action. This can be done through amplification/cybernetics.

Electro/techno amplification (doing more with less) has expanded evolutionary/metabolic processes from uncontol to possibility of control by individual/man systems. Man's behavior patterns were motivated by "scarcity" claims: not enough resources to go around, so we have to defend/secure our little pile in order to survive (Malthus).

This has now been altered by the electro/technological revolution. It is not the "resources" but consciousness/decisions, that prohibit all mankind from projecting their livings into that 5% of their time-scope in which they at present, are creative/feedforeward beings.

Resources/abundance has developed from "amplification" or supplementing our regulatory mechanisms through selection from the environment. This process of amplification, dealing with with chaos - expanding patterns to produce meaning (tools, words) - is based on expanding selectivity re our environ' it works by supplementing one system through selection from other systems, effects, variables, that allows the output to exceed the energy/input. From amplification, based on selection, it follows that if we increase selection (possible variables in the environment), we can increase amplified/regulatory channel capacities. This is, in effect, what industrialization/automation has done.

Industrialization, more than the hand-tool, integrates experience of all men, alters the environ/control structures; is an extension of man's integral or corporeal functions; men come together, local system/ knowledge is pooled; breaks up specialization patterns into generalized tools for mass production. Industrialization development is consistent with modes of communication: sailing ship to rocket, courier to telestar - we are at instant global/perception distroying our localized/isolated regulatory/patterns.

The awareness of these global patterns came with the expansion of our environment through communications/media. Our globe swims in a sea of electric/information pattern/networks which turn the world into an integrated synergetic system. The expansion from visible/one-dimensional/mechanical form to omni-directional invisible/pattern/forms came with our instrumental-hook-up to field/patterns which are beyond the visible spectrum (radio telescope, radiation, Xrays, infre-red cameras). These "invisible" networks are where 99% of evolution is occurring. We have extended our psychic mobility beyond our local systems thus supplementing our systems with other pattern/systems. Man's extension into the "invisible" universe came full cycle with the computer -- "invisible information/memory bank and processor. Man has created a machine that can use its own language. This is the "ultimate" amplified/regulator.

The computer evolved as an extension of man: both have special apparatus for collecting information form the outer world at low energy levels, and making it available in the operation of the individual or machine. In both these, external messages are not taken "neat", but through the internal transforming circuits (regulator, programme) of the apparatus, the information is transformed into a new form available for further stages of performance. In both, the performance is made to be environ/effective and the performed action, not only the intended action is feed-back to the central regulatory apparatus.The messages are a pattern/organization; the negative of entropy which is a measure of static/non-organization. The computer is the logical/physical extension of our nervous/brain system. It creates a dense network of information surrounding the globe (as our nervous system creates a dense network of information surrounding our psychic/ego world).

The computer makes necessary a synergetic system of resource/ information sharing by acting as a console for global thermostats to pattern the ecological environment. It demonstrates that our spastic/isolated/visible form/structures inhibit and prohibit all humanity form sharing/creating an abundant/happy life. The automated/cybernated/technological reality is causing violent micro/macro oscillation between the total sensory/integrated/continuous grid patterns of the global networks and the local/mechanistic defense pattern/structures of our present psychic/physical environment. Existing forms are inherently visible and as such, no longer follow functions because the significant functions are "invisible". The computer hooks-up our local environ/system to the global/ecological/energy patterns, making natural and necessary the realization of an un-stratified East-West resource/energy exchange/sharing distribution pattern; making natural and necessary a dialogue among cultures which is as intimate as private speech. (For a human/liberatory/applied cybernetic play field see pp. 4 & 13).

Automated production processes have replaced man/energy systems, increased efficiency/quantity of production many times over. Not only can cybernated production process reproduce uniform mass products, but through developed programme techniques, custom-built and specially-design can be produced just as easily. Markets and the pricing system are obsolete in relation to computerized programming and processing of materials. Industrialized/evoluted man, freed from the production process, enjoys expanded re-investible time, re-generative time in learning, in expanding consciousness, and in invention discovery for greater human advantage. Man through his extension/culture has organically/evoluted through the determinism implied by "Relativity" and out of the scarcity myth.

What does all this add up to? "It adds up to the fact that there is ample wealth being generated by industrialization to be able to take care of everybody aboard the ship in an increasingly-handsome manner: because science has tapped and technology has put the plumbing on enough of the unlimited energy sources of the universe to run that energy in and through prime movers to produce whatever man needs" (Fuller). What are these unlimited energy sources that eliminate the "scarcity"/slickest fittest syndrome?

The unlimited energy sources have "been" for a long time but man has been unable to tap them. Now through science/technology man had created methods of transformation (nuclear reactors, electro-magnetos).that enabled him to produce/amplify the amount of avaiable energy for use. Energy "sources" are energy as "matter", energy as "radiation" and energy as "intellect-know-how". The first consist of "capital" energy-solar deposits in the earth's crust. These energy sources seemingly are exhaustable, used up in production processes. However, through molecular science and research we discover that materials are only temporarily located in different forms for varying periods (which says that there is more tin above the ground then below it - check the San Diego harbor). Energy/matter - inter-transformability creates regenerative cycles of element/material patterns. Materials are disassociated for new preferred pattern uses. Through amplificatfon/technology we get progressively extracting increased performance per unit of invested material. Earth receives an additional 100 thousand tons of stardust daily consisting of all the 92 self-regeneratively patterning chemical elements.

The radiant energy source is at this time theoretically inexhaustable/infinite - solar, tidal and water power energies. Tidal, geothermal, solar heat/power conversion has been highly developed (see p. 6 & 11) and can be used in small-de-centralized communities (which techno/cybernated revolution creates). Nuclear reactors can develop from the seas (converting hy hydrogen isotope deuterium into helium) or from granite (uranium and thorium) enough "energy to be used at a profligate rate for many millions of years" (Science, Jan. '69). All these vast energy sources can be transformed into use/patterns at very low costs due to highly developed technological methods of conversion (breeder reactors).

Energy as intellect-know-how is not only inexhaustible but multiplicative. Every time intellect makes an experiment, we learn more from it, adding more to the intellectual/wealth stockpile of valid ideas. Valid, or invalid for that matter, ideas generate communication/information/feedback which tends to be self-augmenting and can be used to contol/alter-design today and tommorrow. Energy/intellect, like the chemical-sorting-out of the earth into arranged elements by life-force-evolution, sorts/patterns other energy/patterns from the environment and develops a greater control over the evolutionary process. Through intellect energy we have the main anti-entropic force in the universe. Man has reached a space-time point where he could control chromosomal material to the point of creating human hybreds and possibly breeding with computers to create cyborgs -- eventually man will be able to translate the infomation of his being and travel as electro-magnetic radiation free from matter/form. Energy/intellect wealth is an infinite source of energy that can augment human-power to "not-to-be-believed realms."

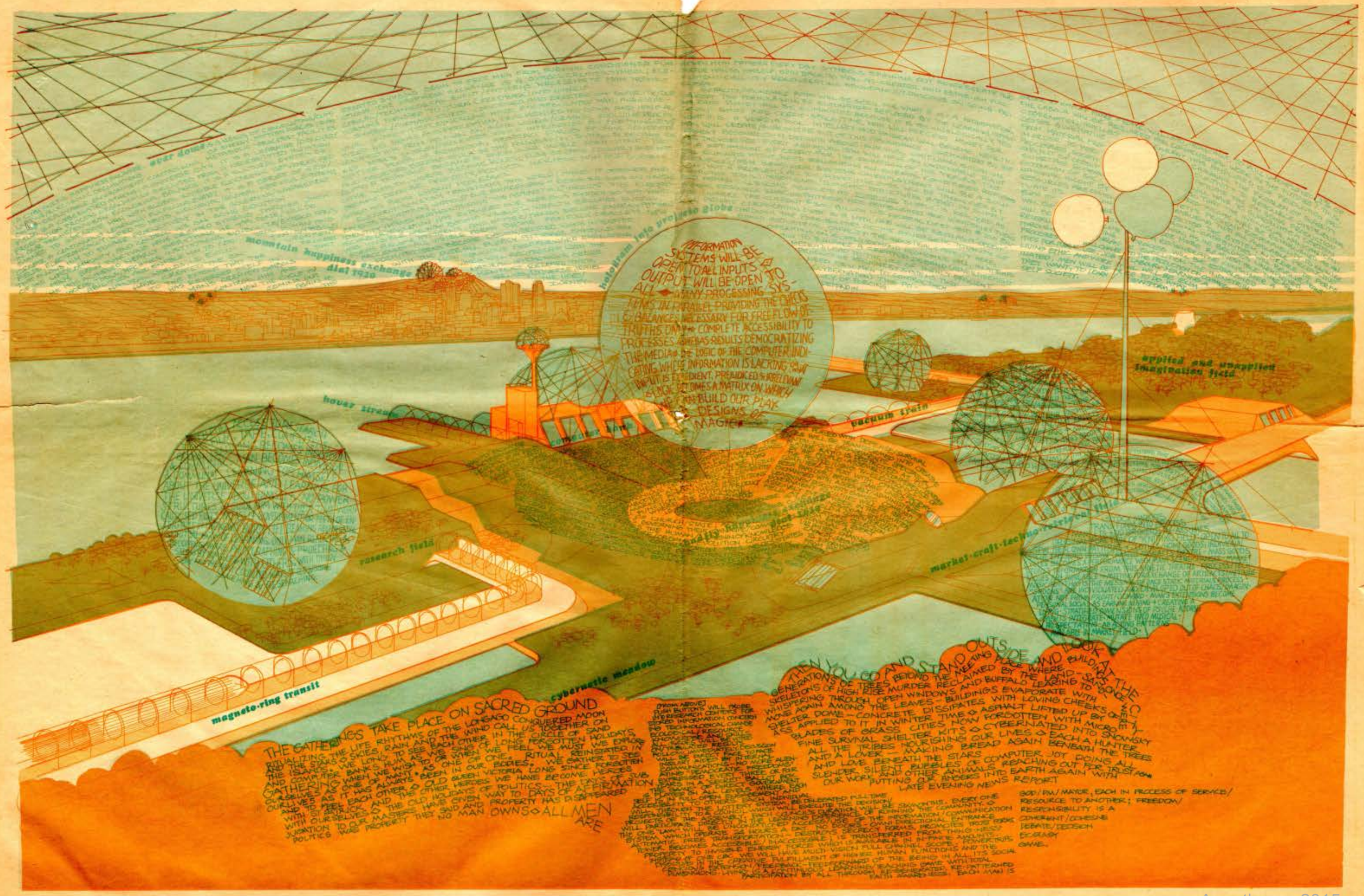
So, every-one can be "free" from the micro/macro "jails" created by man himself in his false conception of the universe. Universe (including man as system) is composed of a myriad of energy patterns whose existense and behaviors constitute the life permitting and sustaining energy environment, which organically develop, evolve, transform in patterns which transcend man's matter/visible culture, tend, contrary to man's cultural patterns, to develop harmonious order. What we have arrived at is a slight awareness of these micro/macro universe energy/patterns and their liberatory possibilities within the evolution progress of man-species.

Our environment is loaded, is Fort Knox, is the real wealth of the world. The whole history of social man has been the processional discovery of new tools that enable life to be lived in ways not possible before. The electric/environment has created/opened new "forms", all invisible. We must design/create a culture which will reciprocate with these invisible patterns. If we don't the ICBM-ABM systems will over-come-over-kill singing the music created by paranoia/scarcity/survival/slickes-fittest universe. We can sneak through the flap by using what developed/evoluted organically out of our intellect/energy - electronics, computers and atomic fission/fusion. Individual man becomes continuous man within synergetic/integrated/energy patterns.

Jail is a symbol of the ICBM-scarcity world, "Hey Jude" the telephone freed me from that form/structure. Cultural is man's adaption to the environment; "Hey Jude" is an embodiment of symbol/patterns germinated by individuals who have design/created/orchestrated liberating/brain re-circuiting impulse/patterns. It breaks through the obsolete visible/forms shatters the silence of the polished isolation surrounding the slow dissipation of energy through the American Standard Urinals and strikes a cord with Racquel Welch in Bandelero -- "Chinga tu madre!"; an affirmation, a cultural transformation - think of the myraid possibilities open to all of us. Dig it. As Einstein once said, "God may be subtle but he isn't plain mean".

CHURCH MEETING

Arcmtl scan 2015



Arcmtl scan 2015

DO YOU KNOW HIM?

by ALFONSO SABELLI

- Here is a little problem for you. Try to guess who this man is
- To help you, here are some hints and facts about his life:

1. He was born in England on Friday March 13th 1900, at 11 a.m.

2. At 13 years old, he told his father and mother, he wanted to go off on his own; and learned all that he knows today.....?!

3. In 1914, the war was declared, he enrolled in the French Army (c&*$?+!*) and was made a prisoner in 1917. He was released in 1918, a Friday March 13. At that time he decided to go to the U.S.A.

4. Miss Em Kcuf (a hysterical nymphomaniac) was his mistress for 13 years (1919 to 1932)

5. In 1933, when they seperated she gave him a mysterious little box. What was in that little box?

6. In 1934, he tried the movies. He played the gorilla in the silent film called 'Peter, Peter, Help Me, Cause Here Comes The Gorilla', but that didn't have much success.

7. In 1936, maidenform bra hired him to pose for an advertisement. This brought him certain success.

8. And for the 'fesse' fetish he had a beauty mark on his right cheek.

9. In 1940, he joined with Miss Tsaerb Gib Ziegfeld to form a dancing duet.

10. In 1945, he bought a 1930 Packard Dual Cowl Phaeton (Incedently it was the same car that killed Miss T.G.Ziegfeld the year before).

11. In 1946, his sister, who was then 33years old entered a convent. She was to be famous 17 yrs later by her song 'Dominique'

(CONT. ON PAGE 12)

Arcmtl scan 2015

12. In 1950, he came to Montreal and married a Jewish-Arab countess, Miss Anauj Eiram for her money. A circus marriage was one of her childhood fantasies.

13. In 1965, he drowned his wife in the St. Lawrence river on account of her being a sado-masochist and having halitosis.

14. In 1956, he was arraigned in court but was released because of his financial influence.

15. This was him in in 1958

16. Since he left England he shunned all his British formalities, except his 4 o'clock tea. The cup (a present from his mother) was the one from which he drank each day.

17. In 1960, he played the part of the man who passed the gun to Marcello Mastroianni in Fellini's '8 1/2'.

18. As the last hint, the initials of these people spell his name.

19. Now its time to answer the question 'Do you know him?'

20. Well...he has no reason to exist. Today is March 13th, 1969 and he is 69 yearsold.

Arcmtl scan 2015

PEOPLE-GROUPS SINCE THE BEGINNING OF MANKIND HAVE DEVELOPED AN ENORMOUS ARRAY OF SOCIO-LIFE/STYLES. THAT, BASICALLY, IS WHAT ARCHEOLOGY AND ANTHROPOLOGY ARE ALL ABOUT. INVARIABLY THE SOCIO/PSYCHIC PATTERNS OF THESE PEOPLE-GROUPS HAVE EVOLVED WITH AND AGAINST NATURE'S ENVIRONMENTAL BACKGROUND.

THE LOCATION AND ABUNDANCE OF RAW MATERIALS, THE SEASONAL RAIN FALL, TEMPERATURE AND HUMIDITY, THE TOPOGRAPHICAL LANDSCAPE, SOIL, WATER, METALS AND THE ANIMAL CYCLES OF REPRODUCTION, MIGRATION AND EXTINCTION HAVE ALL HAD FORMATIVE INFLUENCE UPON HUMAN GROUP DEVELOPMENT, ECONOMIC AS WELL AS SOCIOPSYCHOLOGICAL. RECENTLY MEN HAVE SUCCEEDED IN SOMEWHAT REVERSING THIS RELATIONSHIP -- THE FULCRUM BEING INDUSTRIALIZED TECHNO-MECHANIZATION AND THE POSSIBLE RESULT BEING SELF-SUBSISTENT, SMALL SCALE COMMUNES. LIKE A WATERSHED THE AUTOMATIONIZING OF ENERGY PROCESSES HAS RADICALLY, IRREVOCABLY SEVERED THE ALL-THAT-HAS-BEEN FROM THE WHAT-WILL-BE. WE ARE LIVING THE LIVES OF TRANSIENTS, THE INBETWEENS IN THIS DRAMATIC TRANSFIGURATION OF HUMAN LIFE/QUALITY. THE BLOOD AND TEARS, THE TENSION AND THE PAIN AROUND US ARE ONLY TOO OBVIOUS, BUT REVEALED ALSO IS THE POSSIBILITY OF SERIOUS EXPANSION OF PEOPLE MIND-EROS/ENERGY INTO NEW LIFE -- THE BEGINNING OF ENERGY EXPANSIVE, EXTENSIVE GROWTH.

WHAT WE HAVE IS A GENERATION SEEKING ROOTS IN A NEW WORLD; PEOPLE EXPERIMENTING WITH COMMUNITY. THE QUESTION IS NOT AS IT HAS BEEN "HOW CAN WE LIVE WITH EACH OTHER (GOD HELP US!)", BUT RATHER, "HOW CAN WE LIVE WITH EACH OTHER --- YOU BEAUTIFUL PEOPLE". THE QUESTION ASSUMES THAT OUR PRESENT INSTITUTIONAL PATTERNS ARE IMPOVERISHED, PEOPLE/ENERGY-DEATH-TRIP-REPRESSIVE AND, WORST OF ALL, DEVESTATINGLY BANAL. IT IS WIDELY ACKNOWLEDGED THAT OUR ANTI-SOCIETY IS NOTHING BUT AN AGGLOMERATION, A NON-COMMUNITY WHICH BY ITS SOLIDIFIED SOCIAL INSTUTIONS, ROLES AND GAMEPLAY ENFORCES SECONDARY RELATIONSHIPS AND DISCOURAGES INTIMATE, FACE TO FACE CONTACT. WE KNOW THE EXPLOITIVE/MANIPULATIVE HIERARCHICAL FORM OF OUR ANTI-BIO INSTITUTES AND WE REALIZE (IN OUR HEARTS AS WELL AS HEADS) THAT THIS FORM OF A-ASSOCIATION HAS REACHED ITS HISTORICAL LIMITS. WE ASSUME THAT THE DELICATE BALANCE BETWEEN OUR HOMOSPHERE, MAN'S SOCIO-BEING-IN-THE-WORLD, AND THE NON-HUMAN EVERYTHINGELSE HAS BEEN WEIGHED IN THE FORMER'S FAVOR, I.E. US -VS- OTHER. OUR FIDDLING WITH THE ATMOSPHERE, RAW MATERIALS, OUR WATERWAYS, VEGETATION AND SOIL, ETC. ARE OBVIOUSLY DISRUPTING THE IN-TENSION AMONG THE MULTIPLE CYCLICAL MESHES OF ATMOSPHERIC/TOPOSPHERIC, ORGANIC/INORGANIC AND COUNTLESS OTHER INTRICATE, WELDED, MULTIDIMENTIONAL LEVELS OF COSMIC ENERGY PROCESSES. ALTHOUGH THIS IMBALANCE IS SUBTLE AND HARD TO SEE BECAUSE OF ITS EXTENDED TIME PERIOD ITS EFFECTS ARE DIRECTLY AND VISIBLE EXPERIENCED.

AXIOMATICALLY A WELL BALANCED COMMUNITY WILL BE MORE SENSITIVE TOWARD ITS PHYSICAL ENVIRON-INTERACTION THAN THE PRESENT SOCIETY. IT IS IMPORTANT TO STRESS THAT A VITAL PART OF COMMUNITY IS ITS IMPORT/EXPORT TRADE WITH THE PHYSICAL ENVIRONMENT. PEOPLE FEEL BETTER WHEN THEY ARE DIRECTLY RELATED TO THINGS LIKE THEMSELVES -- FLESH AND BLOOD ANIMALS, GROWING VEGETABLES, WEEDS AND TREES -- IN A WORD, LIFE-SUSTAINING ENTITIES. IT IS PSYCHICALLY HARMONIZING TO DIRECTLY PERCEIVE, WHOLEPROCESS FASHION, THAT ONE'S FOOD COMES FROM THE SOIL/SUN/WATER CYCLES RATHER THAN RETAIL/WHOLESALE MERCHANDIZING: THAT DRINKING WATER IS SPRINKLED COSMIC RAIN, NOT ANTI-GERM TREATED TAP WATER. PEOPLE/ENERGY COMMUNES ARE VITALIZED WHEN THERE IS SIMPLY A DIRECT, VISIBLE SEEING OF HUMAN-NATURE INTERACTION DEPENDENCY.

A TOTAL, OVERALL COMPREHENSION OF OUR DIRECT RELATIONSHIP WITH THE LARGER COMMUNITY PERIODICITIES SUCH AS CELESTIAL MOVEMENTS, POPULATION TRANSPOSITIONS, RAW MATERIAL TRANSFORMATION PROCESSES, HISTORIC FLUX AND FLOW WILL EXPAND SMALL COMMUNITY CONSCIOUS AWARNESS UNTIL SUCH COMMUNES, ALTHOUGH LOCALIZED, ARE ONLY LOCAL/REGIONAL IN PLACE, BUT NOT IN PSYCHIC/HISTORIC SPACE/TIME. SUCH EXTENSIFIED AWARENESS ENCOURAGES A MORE SUBTLE APPRECIATION OF THE SOCIO-PHYSICAL BALANCE AND COORDINATION BETWEEN HUMAN COMMUNITY AND NATURE --AND HOPEFULLY, THEREFORE, MORE PERSONAL TOLERANCE AND PATIENCE.

THIS IS WHERE WE ARE AT. WITH THE HELP OF DRUGS AND MEDIA MILIEU YOUNG PEOPLE ARE CALLED TOGETHER BY THEIR INDIRECTLY COINCIDING LIFE/STYLE PATTERNS. OUR EXPERIMENTATION WITH NEW MODES OF SOCIAL ORGANIZATION/INTEGRATION IS FUNDAMENTALLY A RESURGENT ATTEMPT TO REFASHION AND TRANSFORM THE PSYCHO/SOCIO/PHYSICAL MILIEU OF TODAY, THE TOTAL HUMANILY INEFFICIENT, REPRESSIVE, CUMBERSOME TECHNO/MECHANIC PACKAGE-CONCEPT REALITY OF OUR PRESENT SOCIETY, INTO A VITALIZED, WELL BALANCED PEOPLE/ANIMAL/PLANT ENVIRONMENT.

WHERE ARE THESE MINORITY COMMUNES GOING? WHAT ARE THEIR POTENTIALS? CAN THEY PROVIDE THE FOCI UNITS OF THE NEW AGE? IS THE OTHER SIDE OF THE WATERSHED DESTRUCTION, VIOLENCE AND ANTI-HUMAN SUPERDENSITY NON-SOCIETAL CONGLOMERATIONS? OR DO THESE MINIFIED TRANSIENT, NON-KINSHIP/MARRIAGE GROUPS FORCAST A FANTASTIC EXPANSION OF MANKIND'S SOCIO/PSYCHIC/PHYSICAL PARAMETERS OF PEOPLE/ENERGY? IN THE LAST TEN YEARS THE YOUNG HAVE FOUND THEIR COMMUNITIES-OF-THE-SPIRIT ARE CONGEALING IN LOCAL GROUPS WHICH ARE WIDLY DISPERSED. THEIR WAYS OF INTERACTING ARE TAKING SHAPE IN FLUID HOLD-PATTERN WAYS WHICH ARE ONLY NOW, IN THE LATE '60'S, BECOMING VISIBLE AND RELIABLY VIABLE. PRIMARY CLANS OF FIVE TO FIFTY PEOPLE ARE FORMING TRUE SUB-COMMUNITIES WHERE EMOTION IS DIRECTLY EXPRESSED AND NON-GAME/PLAYING IS EXPECTED AS A MATTER OF COURSE. EACH DAY THESE PEOPLE ARE AMONG FRIENDS, UNDER INFORMAL CONDITIONS, AND THEY TALK ABOUT THE ULTIMATE MEANINGS OF EACH OTHER'S LIVES -- REVEALING IN THE PROCESS THEIR SECRET HANGUPS. IN OUR EFFORTS WE ARE TRYING TO WORK OUT ARRANGEMENTS SO THAT, FOR EXAMPLE, SOCIAL DECISIONS CAN BE MADE IN GROUP ASSEMBLIES "WHERE ALL THE MEMBERS OF THE COMMUNITY HAVE AN OPPORTUNITY TO ACQUIRE THE FULL MEASURE OF ANYONE WHO ADDRESSES THEM. WHERE THEY ARE IN A POSITION TO ABSORB HIS ATTITUDES AND DEMEANOR, TO EXPLORE HIS MOTIVES AS WELL AS HIS IDEAS IN A DIRECT PERSONAL ENCOUNTER". MASS SOCIETY, DEVELOPED BY INDUSTRIAL SYSTEMS NECESSITY, IS EVOLVING INTO A MATRIX OF GROUPS WHICH ARE PEOPLE/ENERGY LIBERATIVE. AUTOMATION/CYBERNATION INDIRECTLY PROVIDES OUR FOOD, CLOTHING, SHELTER AND DAMN NEAR ANYTHING ELSE WE CARE TO NAME. LARGE NUMBERS OF THE YOUNG HAVE SUBLIMINALLY REALIZED THAT THE MECHANICS OF SUBSISTANCE CAN BE LEFT TO COMPUTER SYSTEMS WHICH WILL DO THE MIND-DEADENING, LIFE-DRAINING TASKS OF MONITORING, SUPERVISING, CONTROLLING AND REPAIRING THE LIFE SUSTAINING MANAGEMENT PROCESSES. NOW WE ARE FREED TO FIND NEW LEVELS OF INTIMATE PEOPLE/CONTACT. COMMUNITY IS BECOMING AT ONCE INTRAPERSONAL-INTIMATE, COORDINATED YET NON-ADMINISTRATED: A MUSICLY CREATIVE, UNDERGROUND PRESS AND DRUG CULTURE THAT GIVES THE YOUNG AN AWARENESS OF THEIR HISTORIC-UNIQUE MULTIDIMENSIONAL POSSIBILITIES. THE COMMUNITY EXISTS WITHOUT "BENEFIT" OF BYLAWS, MORAL/LEGAL CODES, ADMINISTRATIVE POLICIES OR MACHINE-SYSTEM SOCIAL REGULATION: IT IS NOT MENTALLY OR MORALLY WIRED TO THE PARENT SOCIETY -- IT EXISTS ON LEVELS BEYOND.

WHAT IS GOING DOWN IS GENUINE COMMUNES. WHETHER OR NOT THEY ARE COUNTRIFIED OR CITIFIED, WHETHER DRUG ORIENTED, UNIVERSITY ORIENTED, ROCK-GROUP - FREE UNIVERSITY - COFFEE HOUSE ORIENTED OR WHATEVER, SEEMS TO MAKE NO DIFFERENCE. THOUSANDS OF AUTOMATION/CYBERNETICS FREED PEOPLES ARE TURNING THEIR ENERGIES TO FUNDAMENTAL CRAFTS SUCH AS POTTERY, BEADWORK, WEAVING-DYE-TAILORING, AND TOWARD SUBSISTENCE AGRICULTURE WHERE EARTH TILLAGE IS CONSIDERED AN ART, NOT TOIL. ANYTHING, IN SUM, THE FORM OF WHICH SUPPORTS AND INCOURAGES INTIMATE COMMUNE LIFE. INTERNALLY EACH GROUP FUNCTIONS AS A SOCIAL FIELD OF BEHAVIOUR PATTERNS BASED UPON CHANGING CYCLES OF MIND/FREQUENCY ASSOCIATIONS AND SELF-REGULATIVE/REGENERATIVE MIXES.

PEOPLE ARE IN THESE NEW GROUP COMMUNITIES BECAUSE THEY WANT TO BE. OCCASSIONALLY THERE IS A KINSHIP BOND BETWEEN TWO OR MORE MEMBERS, BUT THIS IS SPORADIC AND MERELY ACCIDENTAL. MARRIAGE, AS AN INSTRUMENT OF SOCIAL BONDAGE, IS NOTHING IF NOT EXCESS BAGGAGE AND OCCURS MORE OFTEN THAN NOT FROM MIND-HABIT RATHER THAN NECESSITY. IN SHORT, THE CONCRETIZED MYTH/BARRIORS OF TECHNICO/INDUSTRIAL SOCIAL ORGANIZATION ARE OBSOLETE. WE HAVE BEEN FREED FROM NUCLEAR FAMILY CONCENTRATION AND IN OUR LEISURE BIO-TIME COMMUNITIES WE CAN GIVE OUR INNER FANTASY VISIONS FREE REIGN. INVESTIGATION OF NON-RATIONAL KNOWLEDGE IS WIDESPREAD ESPECIALLY IN THE AGE OLD COMPREHENSIVE FIELDS OF ASTROLOGY, MYSTICISM AND OCCULTISM. AND OF COURSE THE TRADITIONAL SPECULATIONS ABOUT TELEPATHY, PSYCHOKINETICS, HAVE REGAINED THEIR HOLD ON OUR IMAGINATION. WE HAVE TIME/OPPORTUNITY TO BE AWARE OF OUR EMOTIONS, PASSIONS AND FEELINGS AND TO ENCOURAGE IMPULSIVE, SPONTANEOUS IMAGINATIVE IDEALISM AND ACTION. THE OLD FORMS OF SPECIALIZED TRAINING, HEART AND MIND DISPASSIONATENESS, ARE NOW OVER.

WITHIN GENUINE COMMUNES EDUCATION ASSUMES AN EXPANDED SCOPE. OUR PEOPLE/RANGES, OUR LIMITATIONS, HAVE BEEN PUSHED BACK AND NOW RATHER THAN SPEAK OF "EDUCATION" WE SPEAK OF TOTAL LEARNING -- A LIFE EXPANSION, A SELF-GENERATED ENERGY SYSTEM OF EXPONENTIALLY BOOSTED PEOPLE/POWER. AS A SOCIO-PSYCHIC REORIENTATION THESE NEW COMMUNE PEOPLE ARE EXPERIMENTING WITH EDUCATION WHICH IS WHOLISTIC, TOTALLY HUMAN/ENVIRON ENCOMPASSING. THE EMPHASIS IS ON THE INTEGRATION OF ALL MIND/ENERGY CYCLES INTO THE VAST MULTI-DIMENTIONAL EXTENSIVE-INTENSIVE FIELDS OF KNOWING/BEING. THE EXPANSION OF OUR FIELD-RANGE DISTANCE/DURATION SETS ENABLES US TO SEE MOTIONS AND PATTERNS WHICH WERE ONCE CONCEALED. WE CAN APPREHEND THE OVERALL CYCLIC INTERACTIONS BETWEEN MAN AND NATURE; THE SUBSENSORIAL MACROSCOPIC/MICROSCOPIC AS WELL AS ULTRASONIC/SUBSONIC AND INFRA DIMENSION PATTERNS AND WE REALIZE THAT OUR EDUCATION MUST BE OMNI-ENCOMPASSING -- NOT FRACTIONAL-COMPARTMENTALIZED.

THE ATTEMPT IN OUR COMMUNITIES TO RE-EDUCATE OURSELVES IS STILL IN ITS EMBRYONIC STAGES. FOR THE MOST PART THE PRIMARY EMPHASIS IS ON DIRECT-FELT CONTACT WITH OTHER-THAN-HUMAN NATURE. HANDIWORK WITH LEATHERCRAFT, SCULPTING, COOKING AND COUNTLESS OTHER BASIC ACTIVITIES REVEAL AN INTUITIVE DESIRE TO REINTEGRATE OUR HUMAN SOCIOPSYCHOLOGICAL ENERGY PATTERNS WITH THOSE OF INORGANIC AND NON-HUMAN ORGANIC CYCLES. BASIC HANDICRAFT AND HUSBANDRY ACTIVITY IS PERSONALLY SATISFYING BECAUSE OF ITS SEEABLENESS, ITS NOW-GRATIFICATION AND ITS OPERATIONAL PROCESS/OBJECT WHOLENESS. WITH A CERTAIN AMOUNT OF PATIENCE AND ABILITY ACTIVITIES SUCH AS STRING FIGURING CAN BECOME AN ART -- AN INTERNALLY DEVELOPING LIBERATIVE ACTIVITY. ULTIMATELY IT IS A FORM OF ACTIVITY WHICH CAN BE SUBJECTIVE LIFE-EXPANSIVE. AS A COMMUNAL SUB-CYCLICAL ENERGY PATTERN IT IS BASED ON BIO-TIME, AND POSITIVE PERSON/GROUP IN-TENSION WHICH, IN TURN, SUSTAINS AND ENCOURAGES THE MORPHOLOGIC TONE OF THE GROUP.

WHOLE LIFE/EDUCATION IS EVEN MORE EVIDENT IN THE HIGH DEGREE OF MOBILITY. IT IS A RARE GROUP THAT RETAINS THE SAME PEOPLE COMPOSITION FOR MORE THAN A YEAR AND EVEN WITHIN THESE GROUPS THERE IS A NUMBER OF TEMPORARY ABSENCES AND SEMI-PERMANENT GUESTS. TRIPPING IS NOT CONSIDERED A VACATION, A GETTING-AWAY OR GOING-TO, BUT RATHER ONE OF THE THINGS THAT IS DONE BECAUSE IT IS AN ORGANIC INHERENT ASPECT OF THE LIFE STYLE ITSELF. THERE IS PRACTICALLY NOTHING TO PACK, NO INHIBITING SOCIO-JOB RESPONSIBILITIES, NO FEELINGS OF STRANGENESS UPON ARRIVAL -- AND PASSAGE IS BOOKED BY YOUR RIGHT THUMB. AS A RESULT OF THIS CONTINUOUS MOBILITY (BOTH PSYCHIC AND PHYSICAL) PEOPLE EXPERIENCE DIRECT MULTI-ETHNIC CONSCIOUSNESS. INTER-GROUP TRANSIENTNESS CREATES PEOPLE WHO ARE TRANS-CULTURAL AND HAVE AN AT-HOMENESS PSYCHIC PATTERN -- A WORKING ONE-HUMANITY-CONSCIOUSNESS. NATION-STATES ARE MEANINGLESS, BORDERS ARE GOVERNMENT/COMMERCE SUPPORTED MYTHS AND THE TRUE REALITIES ARE THE DIFFERENT CLIMATES, TOPOGRAPHICAL MOUNTAINS AND PLAINS AND GEOGRAPHICAL WATER/LAND BOUNDARIES. WE ARE A PEOPLE WHO TRAVEL IN A WORLD OF NON-DISTANCE/NON-TIME PARAMETER CONSIDERATIONS.

WHY ARE THESE LOCAL COMMUNES LIKELY TO PROLIFERATE AND EXPAND? WHAT SOCIO/PHYSICAL CONDITIONS ARE POTENTIALLY FAVORABLE AND HOW WILL THE NEW COMMUNES USE THE AUTOMATED/CYBERNETIC POST-INDUSTRIAL MILIEU IN WHICH THEY HAVE TO OPERATE? WHAT, IN SUM, WILL BE THE MAINSTAY, THE LIFE-BLOOD OF THESE EMBRYONIC FREED PEOPLE COMMUNITIES? UNTIL RECENTLY THE NATURAL ENVIRONMENT HAS SUPPORTED AND DETERMINED MANS' COMMUNITY FORM. AND ALTHOUGH NATURE STILL SUPPORTS MANKIND IT CAN NOW ONLY DETERMINE PEOPLE/COMMUNITY PATTERNS IN INDIRECT WAYS. THIS ALTERATION IN SOCIO ENVIRON-DETERMINATION HAS TAKEN PLACE ONLY IN THE LAST TWENTY YEARS -- WITHIN OUR LIFETIME. IN THIS TIME THE PRODUCTS MERCANTILE/ECONOMIC SYSTEMS HAVE PEAKED AND PASSED OVER TO OTHER SPHERES. INSTEAD OF MASSIVE CORPORATE/ADMINISTRATIVE COMPREHENSIVES, CONSOLIDATION AND MULTIPLEXITY WHAT WE ARE EXPERIENCING IS AN ANTI-MONOLITHIC, SOCIAL AND MATERIALS DECENTRALIZATION. REFINED USE OF DIFFERENT POWER SOURCES, MINITURIZATION, AUTOMATION AND MULTIPURPOSITITY ARE REALITIES WHICH SUPPORT SMALL, LOCALIZED RELATIVELY AUTONOMOUS COMMUNES WHICH ARE ANTI-TOIL, DECENTRALIZED AND MATERIALLY SECURE. A FEW PICTURE CONCEPTS OF WHAT HAS HAPPENED WOULD ILLUSTRATE THE TRANSFIGURATION.

AN OPERATION THAT ONCE COVERED FIFTY SQUARE MILES AND REQUIRED THOUSANDS OF MEN FOR WEEKS, NOW, FULLY AUTOMATED, REQUIRES AN ACRE AND TWO OR THREE MEN FOR A FEW HOURS A WEEK. WHEN CYBERNATED/MINITURIZED THIS SAME OPERATION MAY REQUIRE NO MORE SPACE THAN A TYPWRITER AND REQUIRE NO MEN AT ANY TIME. BY FANTASTICALLY INCREASED EFFICIENCY IN POWER/ENERGY UTILIZATION A PRODUCTIONS OPERATION THAT DEPENDED UPON FOREIGN COUNTRY MATERIALS-RAPE AND CORRESPONDINGLY FAR FLUNG, COMPLEX, CO-ORDINATED MEANS OF TRANSPORTATION CAN NOW GET THE SAME POWER FROM A HANDFULL OF RAW MATERIAL IN AN AUTOMATED/CYBERNATED MINI-COMPLEX EXTENDING NO FARTHER THAN A NORMAL SIZED HOUSE. WHERE WE ARE NOW USING 300 TONS OF RAW MATERIAL PER PERSON WE CAN VERY EASILY USE 1 TON PER 3,000 PERSONS.

SOLAR ENERGY IS AN UNLIMITED SOURCE WHICH CAN BE CAPTURED AND UTILIZED ONLY IN RELATIVELY SMALL QUANTITIES -- WHICH MAKES IT UNSUITABLE FOR THE GARGANTUAN MONOLITHS OF OUR PRESENT INDUSTRIALIZED SOCIETY, I.E. CITIES, STEEL MILLS, REFINERIES, URBAN SPRAWLS, BUT WHICH MAKES IT IMMINENTLY SUITABLE FOR LOCALIZED MINI-COMMUNITIES. SOLAR ENERGY IS BEING UTILIZED FOR HOUSE HEATING, WATER HEATING, HOME COOKING AND HAS BEEN USED TO POWER ELECTRIC CARS, STOVES, LAUNDRY DRIERS, ETC. SOLAR HEATED STOVES CAN BROIL MEAT OR BOIL A QUART OF WATER ALMOST AS FAST AS A GAS STOVE. ONE PERSON CAN CARRY THEM AND THERE IS NO HASSEL WITH FUEL, REFUELING, SOOT OR FUMES. LIKEWISE THERE ARE PORTABLE SOLAR OVENS WHICH CAN REACH TEMPERATURES OF 400 DEGREES OR MORE AND LIKE THE STOVE THE OVEN REQUIRES NO COSTLY REPAIRS SINCE IT HAS NO MOVING PARTS. SOLAR BATTERIES HAVE BEEN DEVELOPED WHICH CAN GENERATE ENOUGH ELECTRICITY TO RUN MOST ELECTRICAL APPLIANCES, INCLUDING STEREO'S, SEWING AND WASHING MACHINES, AND NEARLY ANY OTHER HOUSEHOLD APPLIANCE YOU USE. THE FEW MINOR OBSTACLES THERE ARE ARE BEING REMOVED BY MORE SOPHISTICATED DESIGNING.

AND OF COURSE THERE IS NUCLEAR ENERGY. NUCLEAR REACTORS CAN BE USED ANY PLACE, ANY TIME, UNDER EXTREME HEAT, MOISTURE OR PRESSURE. THEY ARE AUTOMATED THEREBY REQUIRING MINIMAL MAINTENANCE AND THE FUEL IS LIGHT, MINISCULE, EASILY TRANSPORTED AND OF LONG DURATION. REACTORS HAVE BEEN BUILT THAT ARE NO BIGGER THAN A CAR AND PRODUCE MORE THAN 500 KILOWATTS -- IDEAL. THESE AUTONOMOUS POWER SOURCES CAN FREE US FROM THE SPRAWLING, GRASPING OIL/GAS COMPLEXES AND THEIR ATTENDANT MACHINE-LIKE LIFE STYLES.

BESIDES NEW ENERGY/POWER REALITIES THERE IS THE CONCOMMITANT BENEFIT OF MINATURIZATION. THREE MEN JUST CIRCLED THE MOON IN THE EQUIVALENT OF A TEMPORARY MINI-EARTH. JUST ABOUT ANYTHING CAN BE MINITURIZED AND THEREFORE ADAPTED TO AUTONOMOUS COMMUNE NEEDS. STEEL MILL COMPLEXES THAT COVER TENS OF SQUARE MILES -- NOT TO MENTION THEIR TRANSPORTATION SYSTEMS -- CAN BE REDUCED TO THE SIZE OF A CITY BLOCK. HYDRO-ELECTRIC COMPLEXES CAN BE REDUCED TO SUBSTATIONS WHICH OCCUPY VERY LITTLE AREA. A UNIT HAVING THE POWER OF A GASOLINE LAWNMOWER ENGINE CAN PROVIDE ENOUGH ELECTRICITY TO SUPPLY A COMMUNE. MINITURIZED UNITS FOR STORING ENERGY/POWER ARE NOW BEING PERFECTED. THERMAL ENGINES, PHOTO-VOLTIC CELLS AND WIND GENERATORS CAN ALL STORE AND CONVERT UNLIMITED POWER SOURCES INTO ELECTRICITY. WITH THE USE OF FERTILIZERS AND HIGHLY MECHANIZED MACHINES THE AREA REQUIRED FOR FOOD PRODUCTION CAN BE SUBSTANTIALLY REDUCED.

MINITURIZATION AS WELL AS MULTIFUNCTIONALISM MERGE IN NUMEROUS WAYS: SMALL TRACTORS WHICH DIG, HAUL, PLANT, COUNT, LIFT, ETC.; COMBINES THAT NOT ONLY HARVEST, BUT FERTILIZE, STORE, BAIL, AND PACKAGE; DRILLS WHICH CAN DRILL HOLES THROUGH ANY STRATA AT WHATEVER SIZE DIAMETER DESIRED; AND MULTITUDES OF OTHER MINI/MULTI UNITS.

TO REACH THIS POINT HAS REQUIRED THE ESTABLISHMENT OF HUGE COMPLEXES. OIL COMPANIES HAVE EXPANDED, OCTOPUS LIKE, TO EMBRACE NOT ONLY THE RESERVE FOSSIL FUELS OF OTHER PEOPLES, BUT ALSO TO ENFOLD THEIR LIFE/STYLE EXISTENCE WITHIN TENACLE NETS WHICH HAVE SUCKED ORIGINAL CUSTOMS, TRADITIONS AND BELIEFS RIGHT OUT OF THEIR SOCIAL NEXUS. LIKE OUR OWN SOCIETY THESE OTHER CULTURES HAVE HAD THEIR SOCIOPSYCHIC PATTERNS DETERMINED BY THE VALUES OF THE MARKET PLACE --NOT TO MENTION THEIR PHYSICAL ENVIRONMENT. BUT NOW A NEW PLANE HAS BEEN REACHED. THE POST-INDUSTRIAL REALITY WITNESSES THE MINITURIZING AUTOMATING/CYBERNATION AND HENCE THE DISSOLUTION OF VAST COMPLEXES: FOSSIL FUEL COMPANIES, WORLD WIDE STEEL/IRON COMPLEXES, AS WELL AS POLITICAL STRUCTURES, ADMINISTRATIVE HIERARCHIES AND HUGE MECHANIZED AGRICULTURE. THE POSSIBILITY OF SMALL SCALE COMMUNES IS RADICALLY INCREASED. WHAT DO THESE DEVELOPMENTS MEAN TO US OF THE LATE '60'S? WHAT ABOUT THEIR PRESENT IMPRACTIBILITY? AFTER ALL, HOW DOES A GROUP OF HIP PEOPLE GO ABOUT GETTING A NUCLEAR REACTOR WHEN WE HAVE TROUBLE JUST CORRALING ENOUGH BREAD FOR THE RENT? THOSE PROCESSES WHICH WE ARE DEVELOPING IN THE SOCIOPSYCHOLOGICAL SPHERE WILL DISCOVER THE SCIENTIFIC CYBERNETIC/COMMUNICATION FIELDS IN A DIRECT RATHER THAN INDIRECT WAY. OUR PRESENT PRIMARY GROUPS ARE PIONEERING FORRUNNERS OF WHAT SOCIO/PSYCHIC REORIENTATION MUST BE DONE IN LIEU OF PRESENT MAINLINE SOCIETY ACHIEVEMENTS IN CYBERNETICS, MINITURIZING AND MULTIFUNCTIONALIZING. THERE IS MUCH YET TO ACCOMPLISH AND THEREFORE OPTIMISM IS JUSTIFIED. IN THE MEANTIME, HOWEVER, THERE ARE PLENTY OF JAMS TO KICK OUT.

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NATIVE AMERICAN CHURCH MEETING

There is always a reason for a meeting. Someone may have been injured or someone may be sick or a son may be in Vietnam. The kids will be going away to school. It is somebody's birthday. It is Easter, or Memorial Day or July 4th. The reason will be mentioned and given prayer at the meeting. Someone puts up the meeting. The man and his family decide when and where it will be, ask a roadman to lead the meeting, extend the invitations for people to come help out, set up and arrange the meeting place, and act as hosts to the gathering.

The meeting place is whereever is handy and appropriate --- in a regular tribally-shared place, in a tipi or special hogan on the land of the family putting up the meeting, or in their house if it is winter.

On Saturday people gather in the afternoon and early evening to chat and have something to eat and some coffee. They are nicely dressed, wearing things that are special to them.

The meeting is mandala form, a circle with a doorway to the east. The roadman will sit opposite the door, the moon-crescent altar in front of him. To his left sits the cedarman, to his right the drummer. On the right of the doorway as you enter will be the fireman. The people sit around the circle. In the middle is the fire. A while after dark they go in. Beginning a meeting is as conscious and routine as a space launch countdown. At this time the fireman is busy starting the fire and seeing that things and people are in their places. The cedarman drops a little powder of cedar needles and bark on the fire and waves the aromatic smoke with his feather fan toward the roadman who purifies the peyote and his various implements with four the smoke. The people wave smoke towards sweeps into themselves, inhale it deeply, and appear to wash gently in it. The roadman blows a shrill eagle bone whistle four times to bring everything together. He prays and places a perfect, large peyote button on the altar. With this the meeting is officially begun. It will stay begun till he takes the peyote chief off the altar in the morning.

Everyone gets purified with cedar, sage, and tobacco before the peyote. The roadman passes a branch of sage to the left (everything clockwise, following the sun) and each person tears off a sprig, crushes it, and rubs the sweet clean smell on his face, hands, and body. Bags of Bull Durham are passed and everyone rolls a prayer cigarette, the fireman goes around with an ember, ideally cedar, to light the cigarettes. Each person prays to himself, inhaling in the pauses of his thought, letting out his smoke to join the rest going out the smokehole above. With the conscious breathing each person finds his own quiet.

The peyote is passed. It may be green buttons, dried buttons, powder, mash, or several of these. There is usually a pot of peyote tea, kept near the fire, which is passed occasionally during the night. Each person takes as much medicine as he wants and can ask for more at any time. Four buttons is a common start. Women usually take less than the men. Children have only a little, unless they are sick.

Everything is happening briskly at this point. People swallow and pass the peyote with minimum fuss. The drummer and roadman go into the starting song. The roadman begins it with the rattle in his right hand. The drummer picks up the quick beat, and the roadman gently begins the song. His left hand holds the staff, a feather fan, and some sage. When the roadman finishes he passes the staff, gourd, fan and sage to the cedarman. So is goes, the drum following the staff to the left around the circle, so each man sings and drums many times during the night.

There are four special songs, which are sung by the roadman at the start, at midnight, for morning water, and to end the meeting. These and others are in no recognizable language. Still others are in the local Indian language. Some are unique, having been taught to an individual by peyote. Sometimes the person with the staff sings alone. Sometimes other join him. Occasionally instead of singing a person will have something to say or a prayer to offer. In any case, he is encouraged to express himself.

The abiding tone of the meeting is one of easy decorum, of humility, of reverence, of respect. It is a ceremony. There may be laughter or tears, however, reverence is not solemn. Since the work of the meeting is largely in the individual, there is a specific courtesy. You do not speak, usually, unless you have the staff. You do not move around much. If you want to go out you gesture to the roadman and go only when you get his permission. When you go clockwise around the fire, never stepping in front of anyone who is singing, smoking or praying because your shadow would interrupt between him and the fire. You do nothing that would trespass on another or detract from the meeting's unity. You attend to your own meditation and the shared effect of the meeting.

Gradually, as the peyote takes effect, the meeting gathers power. This seldom in the form of overt behavior. One becomes more awake, more sensitive to the fire, the drumbeat, the circle, the overall harmony, and one's own disharmonies.

The first major change of events in the hours after starting is midnight water call. The fireman carefully cleans around the fire, then when the roadman has the staff and is singing, the fireman goes out and brings back a pail of fresh water. He has this smoked by the cedarman, then kneels back down with a cigarette and prays. He may remind people what water is in our lives. When he is through he passes the pail to the left with a cup for everyone to have a drink. The drummer gives some water to his drum. With a fan the roadman sprays a little water on the peyote chief, on the staff and rattle before he himself has any. After drinking is the time for people to go out of the circle for a few minutes if they need to. Seeing the bright circle of people from out in the darkness is particularly impressive for many.

After midnight the meeting gets down to work.

The roadman or cedarman cont. page 14

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BOXTOP KEEP AWAY FROM SOURCES OF GRAVITY KLOGGE The NEW FOOD for the NEW PEOPLE

Klogge

A Nutrient Substance derived from Approved Bio-Organic, Syntho-organic – & – Anti-Catalytic Materials

SUPER ACTIVATED POWER BITS

There are many ways of dealing with the fact that you've got to eat [illegible] them.

Eating with the least possible thought or organization. This [illegible] a lot of candy bars, [illegible] vending machine sandwiches, instant [illegible], and heat-and-serve prepared foods. It is unhealthy, unappetizing, and, in terms of what you get for your money, expensive. If you want to get really strung-out, down and diseased, this is the best way.

Eating as a cultivated art -epicurean eating. This involves a great deal of time and effort, of experimentation and searching for variety. Assuming you can afford it and find the effort worthwhile, its main drawbacks are the continuous variety which is difficult for a digestive system to adapt to, and the fact that all such cooking caters to sensual excitement using spices, sauces, sweets, etc. which are very hard for the stomach to deal with.

Eating in a way resulting from combined considerations of health, esthetics, economy and convenience. Despite the numerous theories advanced in this area -macrobiotics, vegetarian, frutarian, non-carbohydrate- there is no one formula or diet which is best for everyone. People have different metabolisms, daily routines and workloads, some enjoy cooking while others find it a drag, all have different amounts of money available, and most important, since people are highly adaptable, different people are accustomed to different diets. But there are a few basic principles which anyone interested in this [illegible] of eating will be able to use.

WHAT NOT TO EAT:

Anything which is grown, processed or preserved by other than organic methods should be avoided. To completely avoid such things is impossible since anything available in a city -including fresh fruit and vegetables- is at least grown with artificial fertil[illegible] [illegible] with insecticides. To [illegible] such substances, it would be necessary to obtain everything [illegible] stores which are [illegible] always conviently located [illegible] not well stocked [illegible] The best method is to [illegible] certain amount of chemical [illegible] in-evitable, but avoid things which are most heavily processed and treated.

Things to avoid are:

CANNED AND PACKAGED PRODUCTS, especially those which are pre-cooked, toasted, dried, puffed, enriched or fortified. -Anything which is "ready to eat" is not worth eating, and no body who eats good food needs any extra vitamins or minerals.

Anything made with REFINED WHITE FLOUR. This includes just about any baked goods available in supermarkets. The wholewheat and dark bread available in bakeries like those on St. Laurent are much better than the factory bread in supermarkets, but can still be vastly improved by baking your own with whole flours.

WHITE SUGAR and anything made with it. This includes almost any sweetened thing you can buy anywhere, even brown sugar which is white sugar plus molasses. For sweetening use raw (unrefined) sugar, or honey -the "Pure Canadian Honey" in the red, green and white can [illegible] liquified junk. Some people [illegible] advisable or even important to eliminate sweet things [illegible]ther.

Most SPICES, especially catsup, chili sauce, etc. which are also heavily processed, COFFEE which is addicting and bad for the central nervous system, and TEA-BAG TEA which is [illegible] dye, and which produces an oily [illegible] when prepared.

Our preference for unprocessed food is based on a consideration of the technology which creates the substances and methods with which food is processed — the same technology which through its short-sighted over specialization is polluting the world's air and water, destroying millions of acres of land by erosion, strip mining and [illegible] [illegible] [illegible] that [illegible] to eat [illegible] the products [illegible] technology which [illegible] completel[illegible] [illegible] in both [illegible] and [illegible].

[illegible] might [illegible] that whereas [illegible] as practised today is in [illegible] poisoning large [illegible] of the [illegible] drastically upsetting the balance of nature, its ill effects do not extend to those of its products which are designated as "food" because these latter are subjected to a program of thorough testing before they can be sold as such. To such an objector, we can reply that 1) his statement is a manifest absurdity, and 2) the "thorough testing" to which the agents [illegible] the processors themselves [illegible] used in food production are subjected [illegible].

[illegible] consist of feeding a particular chemical (not the entire range of chemicals now found in foods) to a group of test animals (rats, rabbits or guinea pigs) for a certain amount of time (less than the normal [illegible] such an animal) [illegible] [illegible] do not [illegible] physical [illegible] paralysis [illegible] [illegible] anything [illegible] nutritional [illegible] change [illegible] intelligence, [illegible] resistance [illegible] to be [illegible] but [illegible] its own [illegible] all [illegible] other words, some of the [illegible] additives and innumerable processes to which food is subjected may actually be good for people, but [illegible] likely [illegible] harmful [illegible] way of know[illegible] only intelligent thing [illegible] as many of them as possible.

WHAT TO EAT:

GRAINS. - [illegible] cracked wheat, buckwheat [illegible] cost between 6 and [illegible] a pound - around 4 servings per pound- are easy to prepare, and are probably the best staple food. Brown rice can be eaten for lunch or dinner, and is prepared by washing the rice -about ½ cup per person- adding about 1½ parts water and some salt, bringing to a boil, and cooking over a low flame for 20-30min.

Wheat, buckwheat and rolled oats can be eaten as a breakfast cereal, and are prepared by adding 2 parts water (3 for buckwheat) and salt, and boiling slowly in an open pan until all the water is absorbed -1 to 3 min. for oats, 10-20 min. for cracked wheat or buckwheat. They can be mixed together [illegible], and served [illegible] milk and/or sugar or honey. Currants, raisins or sliced apples can be added while cooking.

FRESH VEGETABLES. Those locally grown and in season -the ones that [illegible] best and cost least- are best. They can be used in salads, [illegible] or instead. A simple meal can be made by chopping up onions, carrots and leeks, adding them to cooking rice just before the water reaches the level of the rice, adding a few spices such as cummin seed powder, curry powder and soy sauce, stirring slightly, re-covering and cooking until all the water is absorbed - another five minutes. In none of these cases do you need a clock. The food is ready when it reaches the right consistency and tastes right.

FRESH FRUIT. Again those that are fresh and in season. In season, the best are apples, then oranges and pears. Citrus fruit is not the only source of vitamin C, and nobody needs large quantities of them. They are good after smoking grass [illegible] is said to increase the need for vitamin C, especially if your throat [illegible] burned or dry easily.

HOME MADE BREAD. To 5 cups flour add 2 tsp sea salt. Stir and add 2-3 cups hot water while mixing. Add enough water to produce a very thick batter. Place in an oiled bread pan or or two [illegible] pans, smooth out with wet fingers, and cook for 1-1½ hours in a 350-375 degree oven. The flour can be any combination of wholewheat, corn, buckwheat, rye barley, potato or soya, although the usual way is to use 3 cups wholewheat and 2 cups of other types. The flours and salt should be mixed together before adding any water. Currants, nuts, honey, and leftover cereal and rice can also be added when the batter is ready.

High protein foods -eggs, yogurt, cheese, fish, meat- are all expensive and are needed only in small quantities. The important thing is to have a basic diet such as cereal, brown rice and vegetables which you eat almost every day. The higher protein foods, deserts, etc. can be added to this in whatever amounts they are desired. Eggs and inexpensive meats such as kidney and liver [illegible] with rice and can be used in small amounts - about $.50 for [illegible].

Other [illegible] include soya sauce [illegible] available in health food [illegible] Chinatown, tahini or tachina [illegible] at Four Brothers on St. Laurent [illegible] the best places to shop, and [illegible] of herbs and teas.

By keeping things simple, it's possible to have more than enough to eat, and get all the nutrition you need for less than $.50 per day per person. [illegible] diets can involve all kinds [illegible] and mind hassles, so its best [illegible] gradually. This makes sense anyway since it will take a while to get used to cooking in a new way. If you stop eating meat, cheese and/or eggs, you should also cut down on sweetened food to avoid stomach trouble.

Obtaining good food can be difficult. To overcome this, a co-op is being formed to buy large quantities of brown rice, cereals, whole flours, raw sugar, currants, nuts, etc. For more information call 845-2652. There are also several health food stores in Montreal, the best of which are Rural 7444 St. Hubert, and Naturex 1125 Mont-Royal E. Excellent meals and advice can be had at O PTI ZOTZO -pronounced as [illegible]- 2004 Hôtel de Ville, corner of Ontario, 845-2652. A complete meal -soup, pan bread made while you're there, a salad with rice, and tea- costs $1.00 and smaller orders start from $.25 for a bowl of rice.

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ECOLOGY AND REVOLUTIONARY THOUGHT

Broadly conceived, ecology deals with the balance of nature. Inasmuch as nature includes man, the science basically deals with the harmonization of nature and man. This focus has explosive implications which arise not only from the fact that ecology is intrinsically a critical science - in fact, critical on a scale that the most radical systems of political economy failed to attain - but it is also an integrative and reconstructive aspect of ecology, carried through to all its implications, leads directly into anarchic areas of social thought. For in the final analysis, it is impossible to achieve a harmonization of man and nature without creating a human community that lives in a lasting balance with its natural environment. Let us examine the critical edge of ecology - a unique feature of the science in a period of general scientific docility.

Basically, this critical edge derives from the subject matter of ecology - from its very domain. The issues with which ecology deals are imperishable in the sense that they cannot be ignored without bringing into question the viability of the planet, indeed the survival of man himself. The critical edge of ecology is due not so much to the power of human reason but to a still higher power, the sovereignty of nature over man and his activities. It may be that man is manipulable, as the owners of mass media argue, or that elements of nature are manipulable, as the engineers demonstrate by their dazzling achievements, but ecology clearly shows that the totality of the natural world - nature taken in all its aspects and interrelationships - cancels out all human pretensions to mastery over the planet. The great wastelands of North Africa and the eroded hills of Greece, once areas of a thriving agriculture or a rich natural flora, are historic evidence of nature's revenge against human parasitism, be it in the form of soil exploitation or deforestation.

To gauge the scope of modern man's disruptive role: it has been estimated that the burning of fossil fuels coal and oil, annually adds 600 million tons of carbon dioxide to the air, about .03 per cent of the total atmospheric mass. Since the Industrial Revolution the overall atmospheric mass of carbon dioxide has increased by 13 per cent over earlier, more stable levels. This mounting blanket of carbon dioxide, by intercepting heat radiated by the earth into outer space, leads to rising atmospheric temperatures, to a more violent circulation of air, to more distructive storm patterns, and eventually, it will lead to a melting of the polar ice caps, rising sea levels, and the inundation of vast land areas.

A more immediate ecological issue is man's extensive pollution of the earth's waterways. What counts here is not the fact that man befouls a given stream, river, or lake - a thing he has done for ages - but rather the magnitude water pollution has reached in the past two generations.

Nearly all the surface waters of North America are polluted. Many American waterways are open cesspools that properly qualify as extensions of urban sewage systems. It would be a euphemism to describe them any longer as rivers or lakes. More significantly, large portions of groundwater are sufficiently polluted to be undrinkable, even medically hazardous, and a number of local hepatitis epidemics have been traced to polluted wells in suburban areas. In contrast to surface-water pollution, groundwater or sub-surface-water pollution is immensely difficult to eliminate and tends to linger on for decades after the sources of pollution have been removed.

Accounts of this kind can be repeated for virtually every part of the biosphere. Pages can be written on the immense losses of productive soil that occur annually in almost every continent of the earth; on the extensive loss of tree cover in areas vulnerable to erosion ; on lethal air-pollution of toxic agents, such as radioactive isotopes and lead; on the chemicalization of man's immediate environment - one might say his very dinner table - with pesticide residues and food additives. Pieced together like bits of a jigsaw puzzle, these affronts to the environment form a pattern of destruction that has no precedent in man's long history on the earth.

Obviously, man could be dismissed as a highly destructive parasite, who threatens to destroy his host - the natural world - and eventually himself. In ecology, however, the word "parasite", used in this oversimplified sense, is not an answer to a question, but comprises the question itself. Ecologists know that a destructive parasitism of this kind usually reflects a disruption of an ecological situation; indeed, many species, seemingly highly destructive under one set of conditions, are eminently useful under another set. What imparts a profoundly critical edge to ecology is the fact that man's destructive activities raise the question: What are the conditions that have turned man into a destructive parasite? What produces a form of human parasitism that results not only in vast natural imbalances, but also threatens the very existence of humanity itself?

The truth is that man has produced imbalances not only in nature, but more fundamentally, in his relations with his fellow man -- in the very sturcture of his society. To state this thought more precisely: The imbalances he has produced in the social world. A century ago it would have been possible to regard air pollution and water contamination as the result of greed, profit-seeking, and competition - in short, as the result of the activities of industrial barons and self-seeking bureaucrats. Today, this explanation would be a gross oversimplification. It is doubtless true that most bourgeois enterprises are still guided by a public-be-damned attitude, as witness the reactions of power utilities, automobile concerns, and steel corporations to pollution problems. But a more deep-rooted problem than the attitude of the owners is the size of the firms themselves - their enormous physical proportions, their location in a region, their density with respect to a community or waterway, their requirements for raw materials and water, and their role in the national division of labour.

From the standpoint of ecology, man is dangerously simplifying his environment. The modern city represents a regressive encroachment of the synthetic on the natural, of the inorganic (concrete, metals, and glass) on the organic, of crude, elemental stimuli on variegated, wide-ranging ones. The vast urban belts now developing in industrialized areas of the world are not only grossly offensive to eye and ear, but they are becoming cronically smog-ridden, noisy, and virtually immobilized by congestion. This process of simplifying man's environment and rendering it increasingly elemental and crude has a cultural as well as a physical dimension. The need to manipulate immense urban populations - to transport, feed, employ, educate, and somehow entertain millions of densely concentrated people daily - leads to a crucial decline in civic and economic standards. A mass concept of human relations - totalitarian, centralistic, and regimented in orientation - tends to dominate the more individuated concepts of the past. Bureaucratic techniques of social management tend to replace humanistic approaches. All that is spontaneous, creative, and individuated is circumscribed by the regulated, and the massified. The space of the individual is steadily narrowed by restrictions imposed upon him by a faceless, impersonal social apparatus. Any recognition of unique personal qualities is increasingly surrendered to the needs - more precisely, the manipulation of the group, indeed, of the lowest common denominator of the mass. A quantitative, statistical approach, a beehive manner of dealing with man, tends to triumph over that precious individualized-qualities approach which places its strongest emphasis on personal uniqueness, free expression, and cultural complexity.

The point is that man is literally undoing the work of evolution. By creating vast urban agglomerations of concrete, metal, and glass, by overridding and undermining the complex, often subtly organized ecosystems that constitute local differences in the natural world - in short, by replacing a highly complex, organic environment by a simplified inorganic one - man is disassembling the biotic pyramid that supported humanity for countless millenia. In the course of replacing the complex ecological relationships on which all advanced living things depend for more elementary relationships; man is steadily restoring the biosphere to a stage which will be able to support only simpler forms of life. If this great reversal of the evolutionary process continues, the preconditions for higher forms of life will be irreparably destroyed and the earth will be incapable of supporting man himself.

Until recently, attempts to resolve the contradictions created by urbanization, centeralization, bureaucratic growth, and stratification were viewed as a vain counterdraft that, at best, would be dismissed as chimerical and, at worst, reactionary. The anarchist was regarded as a forlorn visionary, a social outcast, filled with nostalgia for a decentralized society, for a humanistic community at one with nature and the needs of the individual - spontaneous and unfettered by authority - were viewed as the reactions of a romantic, of a declassed craftman or an intellectual "misfit". His protest against centralization and stratification seemed all the less persuasive because it was supported primarily by ethical considerations, by utopian, ostensibly "unrealistic" notions of what man could be, not what he was. To this protest, opponents of anarchist thought - liberals, rightists, and authoritarian "leftists" - argued that they were the voices of historic reality, that their statist, centralist, and political notions were rooted in the objective, practical world.

Time is not very kind to the conflict of ideas. Whatever may have been the validity of libertarian and non-libertarian views a few generations ago, historical development has rendered virtually all objections to anarchist thought meaningless today. The modern city and state, the massive coal-steel technology of the Industrial Revolution, the later, more rationalized systems of mass production and assembly-line systems of labour organization, the centralized nation, the state and its bureaucratic apparatus - all, have reached their limits. Whatever progressive or liberatory role they may have possesed has clearly become entirly regressive and oppressive. They are regressive not only because they erode the human spirit and drain the community of all its cohesive, solidarity, and ethico-cultural standards; they are regressive from an objective standpoint, from an ecological standpoint. For they undermine not only the human spirit and the human community but also the viability of the planet and all living things on it.

What I am trying to say - and that cannot be emphasized too strongly - is that the anarchist concept of a balanced community, a face-to-face democracy, a humanistic technology, and a decentralized society - these rich libertarian concepts are not only desirable but they are also necessary. They belong not only to the great vision of man's future but they now constitute the preconditions for human survival. The process of social development has carried them from an ethical, subjective dimension into a practical, objective dimension. What was once regarded as impractical and visionary has now become eminently practical. And what was once regarded as practical and necessary has become eminently impractical and irrelevant in terms of man's development towards a fuller, unfettered existence. If community, face-to-face democracy, a humanistic, liberatory technology, and decentralization are conceived of merely as reactions to the prevailing state of affairs - a vigorous "nay" to the "yea" of what exists today - a compelling, objective case can now be made for the practicality of an anarchist society.

This reflex-like reaction, this rejection of the prevailing state of affairs accounts, I think, for the explosive growth of intuitive anarchism among young people today. Their love of nature is a reaction against the highly synthetic qualities of our urban environment and its shabby products. Their informality of dress and manners is a reaction against the formalized, standardized nature of modern institutionalized living. Their predisposition for direct action is a reaction against the bureaucratization and centralization of society. Their tendency to drop out, to avoid toil and the rat race reflects a growing anger toward the mindless industrial routine bred by modern mass manufacture, be it in the factory, office or university. Their intense individualism is, in its own elemental way, a de facto decentralization of social life - a personal withdrawal from the demands of a mass society.

What is most significant about ecology is its ability to convert this rejection of the status quo, often nihilistic in character, into an emphatic affirmation of life - indeed, into a reconstructive creed for a humanistic society. The essence of ecology's reconstructive message can be summed up in the word "diversity". From an ecological viewpoint, balance and harmony in nature, in society, and by inference, in behaviour, is achieved not by mechanical standardization, but precisely by its opposite, organic differentiation. This message can be understood clearly only by examining its practical meaning on several levels of experience.

Let us consider the ecological principle of diversity as it applies to biology, specifically to agriculture. Fluctuations in populations, ranging from mild to pest like proportions, depend heavily on the number of species in an ecosystem and the degree of variety in the environment. The greater the variety of prey and preditors, the more stable the population; the more diversified the environment in terms of flora and fauna, the less likely there is to be ecological instability. Complexity, variety, diversity - choose whatever term you will - are a function of stability. If the environment is simplified and the variety of animal and plant species is reduced, fluctuations in population become marked and tend to get out of control. They tend to reach pest proportions.

In the case of pest control, many ecologists now conclude that we can avoid the repetitive use of toxic chemicals such as insecticides and herbicides by allowing for a greater interplay between living things. We must accord more room for natural spontaneity, for the diverse biological forces that make up an ecological situation. "European entomologists now speak of managing the entire plant-insect community", observes Robert L. Rudd. "It is called manipulation of the biocenose".

To "manipulate" the biocenose in a meaningful way, however, presupposes a far-reaching decentralization of agriculture. Whereever feasible, industrial agriculture must give way to soil and agricultural husbandry; the factory floor must yield to gardening and horticulture. I do not wish to imply that we must surrender the gains acquired by large-scale agriculture and mechanization. What I do contend, however is that the land must be cultivated as though it were a garden - its flora diversified and carefully tended, balanced by a fauna and tree shelter appropriate to the region. Decentralization is important, moreover, not only for the development of the agriculturist. Food cultivation, practised in a truly ecological sense, presupposes that the agriculturist is familiar with all the features and subtleties of the terrain on which the crops are grown. By this I mean that he must have a thorough knowledge of the physiography of the land, its varigated soils - crop land, forest land, pasture land, mineral and organic content - its micro-climate, and he must be engaged in a continuing study of the effects produced by new flora and fauna. He must acquire a sensitivity to its possibilities and needs to a point where he becomes an organic part of the agricultural situation. We can hardly hope to achieve this high degree of sensitivity and integration in the food cultivator without reducing agriculture to a human scale, bringing agriculture within the scope of the individual. To meet the demands of an ecological approach to food cultivation, agriculture must be rescaled from huge industrial farms to moderate-sized units.

The same reasoning applies to a rational development of energy resourses. The Industrial Revolution increased the quantity of energy available to industry, but it diminished the variety of energy resourses used by man. Although it is certainly true that pre-industrial societies relied primarily on animal power and human muscles, complex energy patterns developed in many regions of Europe, involving a subtle integration of resourses such as wind and water power, and a variety of fuels wood, peat, coal, vegetable starches, and animal fats.

The Industrial Revolution overwhelmed and largely destroyed these regional energy patterns, initially replacing them by a single energy system, coal, and later by a dual system, coal and petroleum. Regions disappeared as models of integrated energy patterns - indeed, the very concept of integration through diversity was obliterated. We need not review the role this breakdown in true regionalism has played in producing air and water pollution, the damage it has inflicted on large areas of the countryside, and the prospect we face in the depletion of our precious hydrocarbon fuels.

Applying ecological principles to the solution of these energy problems involves the re-establishment of earlier regional energy patterns - a combined system of energy provided by wind, water, and solar power, and today we are aided by more sophisticated devices than any known in the past. We have now designed turbines that could supply electricity in a number of mountainous areas to meet the electric-power needs of a community of 60,000 people. We have perfected solar-energy devices that yield temperatures high enough in our warmer latitudes to deal with most metallurgical problems. Used in conjunction with heat pumps, many solar devices could provide as much as three-quarters - if not all - of the heat required to comfortably maintain a small family house. And at this writing the French are completing a tidal dam at the mouth of the Rance River in Brittany that is expected to produce more than 600 million kilowatt-hours of electricity a year. In time, the Rance River project will meet most of the electrical needs of northern France.

Solar devices, wind turbines, and hydro-electric resourses - each, taken singly, does not provide a solution for our energy problems and the ecological disruption created by conventional fuels. Pieced together as a mosaic, more precisely, as an organic energy pattern developed from the potentialities of a region, they could amply meet the needs of a decentralized society.

As in the case of agriculture, the application of ecological principles to energy resourses presupposes a far-reaching decentralization of society and a truly regional concept of social organization. To maintain a large city requires immense packages of fuel - mountains of coal and veritable oceans of petroleum. By contrast, solar, wind, and tidal energy can reach us mainly in small packets; except for spectacular tidal dams, the new devices seldom provide more than a few thousand kilowatt-hours of electricity. It is difficult to believe that we will ever be able to design solar collectors that can furnish us with immense blocks of electric power produced by a giant steam plant; it is equally difficult to conceive of a battery of wind turbines that will provide us with enough electricity to illuminate Manhattan Island. If homes and factories are heavilly concentrated, devices for using clean sources of energy will probably remain mere playthings, but if urban communities are reduced in size and widely dispersed over the land, there is no reason why these devices cannot be combined to provide us with all the amenities of an industrialized civilization. To use solar, wind and tidal power effectively, the megalopolis must be decentralized. A new type of community, carefully tailored to the characteristics and resources of a region, must replace the sprawling urban belts that are emerging today.

How do these concepts apply to social theory? To many, I suppose, it should suffice to say that, inasmuch as man is part of nature, an expanding natural environment enlarges the basis for social development. But the answer to the question,I think, goes much deeper than many ecologists and libertarians suspect. The ecologist, in so far as he is more than a technician, tends to reject the notion of "power" over nature. He speaks instead of "steering" his way through an ecological situation, of managing rather than recreating an ecosystem. The anarchist, in turn, speaks in terms of social spontaneity, of releasing the potentialities of society and humanity, of giving free and unfettered reign to the creativity of people. Both, in their own ways, regard authority as inhibitory, as a weight limiting the creative potential of a natural and social situation. Their object is not to rule a domain, but to release it. They regard insight, reason, and knowledge as means for fulfilling the potentialities of a situation, as facilitating the working out of the logic of a situation, not of replacing those potentialities with preconceived notions or distorting their development with dogmas.

Both the ecologist and anarchist view differentiation as a measure of progress. The ecologist uses the term "biotic pyramid" in speaking of biological advances; the anarchist the word "individuation" to denote social advances. To both the ecologist and anarchist, an ever enlarging unity is achieved by growing differentiation. An expanding whole is created by the diversification and enrichment of the parts.

Just as the ecologist seeks to elaborate the range of an ecosystem and promote a freer interplay between species, so the anarchist seeks to elaborate the range of social experience and remove all fetters to its development. To state my point more concretely: Anarchism is not only a stateless society but also a harmonized society which exposes man to the stimuli provided by both agrarian and urban life, physical activity and mental activity, unrepressed sensuality and self-directed spirituality, communal solidarity and individual development, regional uniqueness and world-wide brotherhood, spontaneity and self-discipline, the elimination of toil and the promotion of craftsmanship. In our schizoid society, these goals are regarded as mutually exclusive dualities, sharply opposed to each other. To a large extent, they appear as dualities because of the very logistics of present-day society - the separation of town and country, the specialization of labor, the atomization of man - and it would be preposterous I think, to believe that these dualities could be resolved without a general idea of the physical structure of an anarchist society.

An anarchist society should be a decentralised society not only to establish a lasting basis for the harmonization of man and nature, but also to add new dimensions to the harmonization of man and man. There is plainly a need to reduce the dimensions of the community - partly to solve our pollution and transportation problems, partly also to create real communities. In a sense, we must humanize humanity. There should be a minimum of electronic devices - telephones, telegraphs, radios, television receivers and computers - to mediate the relations between people. In making collective decisions, all members of the community should have an opportunity to acquire in full the measure of anyone who addresses the assembly.

Our small communities should be economically balanced and well rounded, partly so that they can make full use of local raw materials and energy resources, partly also to enlarge the agricultural and industrial stimuli to which individuals are exposed. The member of a community who has a predilection for engineering, for instance, should be encouraged to steep his hands in humus; the man of ideas should be encouraged to employ his musculature ; the " inborn " farmer should gain a familiarity with the workings of a rolling mill. To separate the farmer from the industrial plant or the engineer from the soil or the thinker from the spade may well promote a degree of vocational over-specialization that would lead to a dangerous measure of social control by specialists. What is equally important, professional and vocational specialization would prevent society from achieving a vital goal: the humanization of nature by the biologist.

I submit that an anarchist community, in effect, would approximate a clearly definable ecosystem - diversified, balanced, and harmonious. It is arguable whether such an ecosystem would acquire the configuration of an urban entity with a distinct centre, such as we find in the Greek polis or the medieval commune, or whether society would consist of widely dispersed communities without a distinct centre. In either case, the ecological scale for any of these communities would be the smallest biome capable of supporting a moderate-sized population.

A relatively self-sufficient community, visibly dependent on its environment for the means of life, would gain a new respect for the organic inter-relationships that sustain it. In the long run, the attempt to approximate self-sufficiency would, I think, prove more efficient than the prevailing system of a national division of labor. Although there would doubtless be many duplications of small industrial facilities from community to community, the familiarity of each group with its local environment and its rootedness in the area would make for a more intelligent and loving use of its environment.

This article is an edited version of a larger piece appearing in Anarchos, published in New York.

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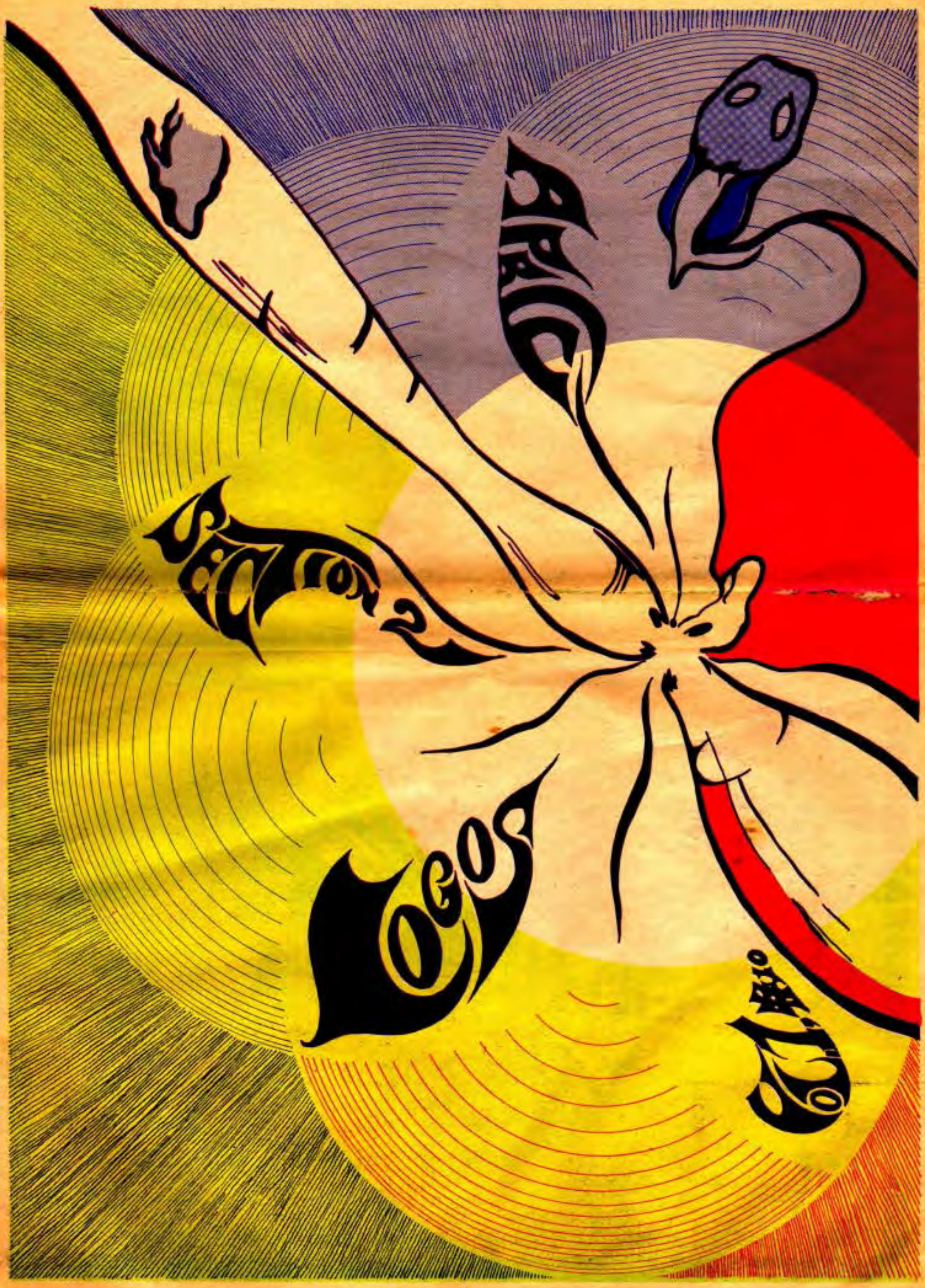

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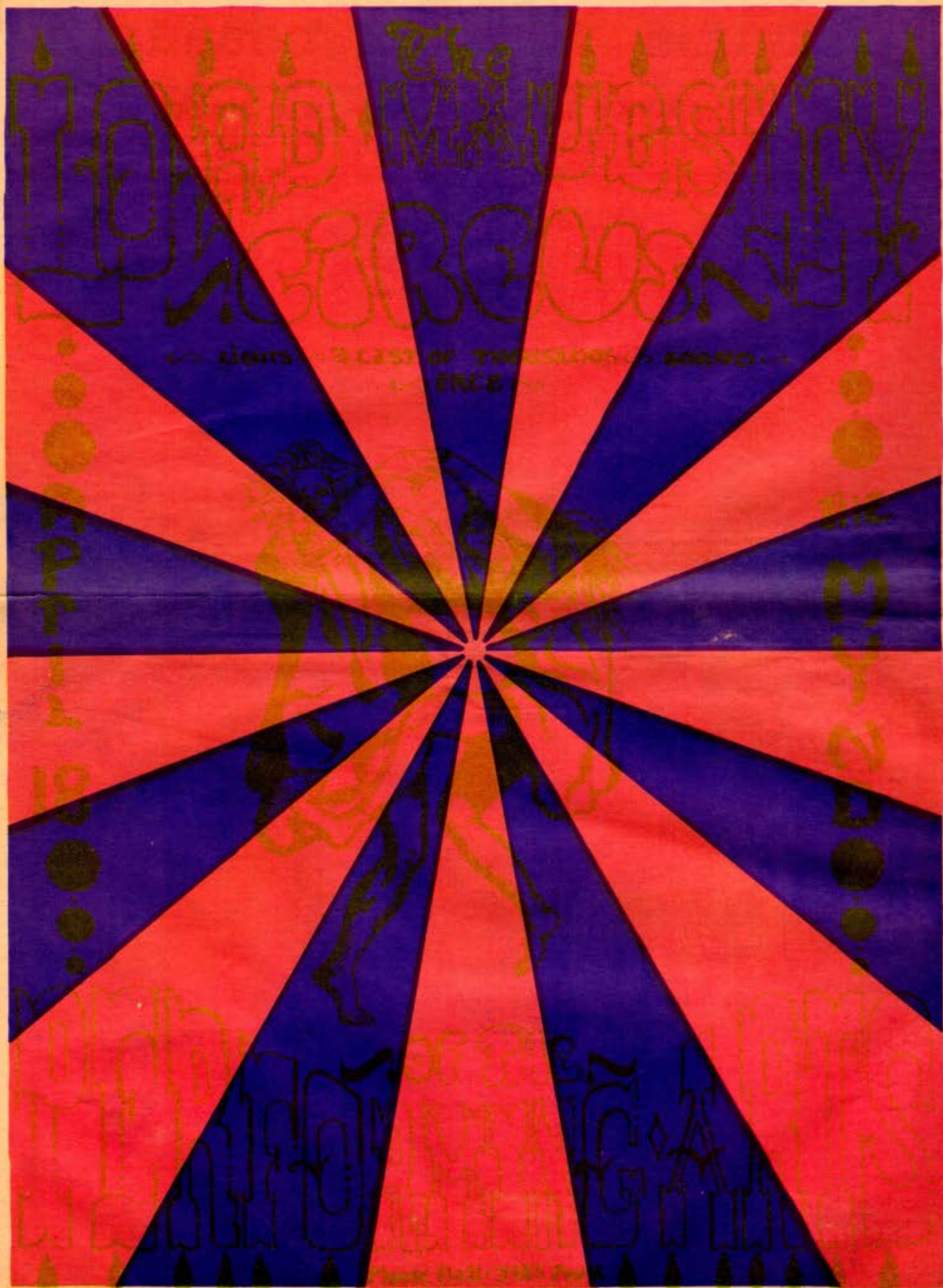

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Everly Brothers
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DAILY PLANET

THE PEOPLE'S ORGAN OF COSMIC HAIKU

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SPACE TRAVEL NOTICES

GALACTIC SPACEWAYS
This company's lines are composed of first-class, full-powered, double-propelled undernoted ships:
Flying to Lunar Exchange as follows from Montreal:

Einsteinian	1st of April
Alpertian	4th of April
Fullerian	17th of April
Weinerian	23rd of April

Flying to Crab Nebula

Lickerian	10th of April
Cleaverian	15th of April

Rates of Atlantean Cruise Ship
Tourist class.....3 hours
Citizen class.....2 hours
Trans-Universe Pathways
Teleportation from Astral-Synergetic Center to:

New Anarchos cooperative	8:00 hrs
Drop City	12:00 hrs
Ecosphere	13:00 hrs
Brazilia	17:00 hrs
New Athens	18:00 hrs

ALASKA CARAVAN

NORTH TO ALASKA: If you groove nature, you might dig Alaska. Caravan North ,69, an attempt to establish a hip community near Fairbanks is looking for interested parties. Call Kent Bradley at 626-7546 (Fairbanks) for info.

NORTH TO OREGON: People who would seriously commit themselves to creating an environment they would like to live in should contact JO Robinson, 3914 SE 27th Portland, Ore. 7202.

TEACHERS: Free school is looking for teachers who are involved in creative trips in: Carpentary, high school math and science and music. Ages 5-11. Formal degree not required but preferred; also prefer married people. Subsistence salaries, more if funds available. Room and board. Contact Dr. Frank Lindenfeld, 23859 Stagg St., Canoga Park, Calif., 91304, (213) 883-0502.

WANTED
Send for list of inventions wanted by Manufacturers. Fortunes have been made from simple ideas. "Patent Protection" booklet and "Proof of Conception" on request.
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INVENTIONS

END OF THE WORLD: An earthquake registering 4.3 on the Richter scale was reported near Palmadale with the epicenter on the San Andreas fault early this month.

HELP!

ANARCHOS NEEDS HELP: The Anarchos Print Shop has been destroyed by fire. If you can offer them help, contact them at P.O. Box 446, New York City, 10009

CONTACT
needs bread at 3652 St. Famille or 842-7639.

JOHN SMITH -- We love you!!!!

BEAMING??

That man on page 7A is smiling because he has just been photographed by John Ley in John's invironmental studio. If you want your happiness events captured phone John at 273-4675.

MAIL HEAD SHOP

Vanier Family Dog, Ziene Pang, St.-Simon, Co. Bagot, Quebec, offers marijuana boxes, aphrodisiac, dirty books, space poetry, drag-bags, posters, street fighting and gouging advise, material from Vamp Press, squatty overdose corp, fugs material, unknown raga texts, anarfuck literature...

BUY WAR BONDS

The Senate Armed Services Committee revealed more than 50,000 men deserted from the Armed Forces in 1968 and that the conviction rate was less than one-tenth of one percent in all services.

Figures released to the committee showed that desertions rose from 40,227 in the fiscal year, ended June 30, 1967, to 53,357 in the fiscal year 1968. Fewer than 300 of these soldiers were brought before military courts.

The global arms race costs the world more than $182 billion a year averaging out to $53 for every man, woman and child on the earth.

Britain drank 1,131,000,000 gallons of beer last year- the highest peacetime total for about 50 years.

HARE KRISHNA!

Dance to the vibrations of the cosmic consciousness every Monday Wednesday and Friday at 7 p.m. when the Krishna temple holds its Kirtan. If dancing isn't your thing, scarff up some of their groovy food every day at noon at Prasadam. The international Society for Krishna Consciousness is located at 3720 Park.

TRANSCENDENTAL MEDITATION
An introductory lecture on meditation will be held at the Students International Meditation Society center at 4769 Sherbrooke W. at 730 p.m. on March 29.

OPERATION McGILL

Demonstration and manifestation will take form on March 28 at 8 p.m. at St. Louis Square to call attention to the fact of inequalities in Quebec higher education especially at McGill.

Although 83% of the province is French-speaking, 42% of the universities are English and they receive 30% of the government grants to higher education.

Demands include three year program to make McGill a French-language university, the admission of a substantial number of the 10,000 displaced CEGEP graduates in September, the lowering of McGill's fees by $200 bringing them parallel with the University de Montreal, the abolition of the French-Canada Studies Programme, and the opening of the McLennan Library to the public.

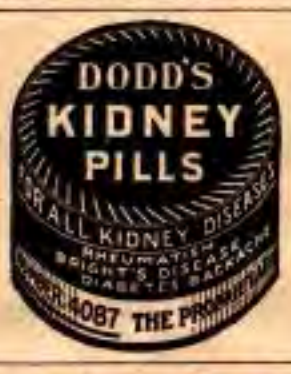
The groups and people involved in organizing the manifestation condemn both McGill and the Quebec government for failing to correct the situations.

CRAZIES: 246 E. 13 St., New York City, 10003.

UNDERGROUND RAIL

MILITARY DESERTERS: The American Deserters Committee reports that soldiers are not being denied immigrant status solely on the grounds of his desertion so long as the application is made within Canada. The ADC advises soldiers to enter Canada using papers other than military ID. Rather than applying for landed immigrant status at the border, soldiers are advised to enter Canada and apply for status at internal application centers. Interested parties should visit ADC headquarters at 122 St. Paul St. W., Room 522, Montreal or phone (514) 843 8144.

Manual For Draft Age Immigrants to Canada $ 2 (single issue) Write to: P.O. Box 764, Adelaide St. Station, Toronto 1, Canada. For Montreal info, contact the Montreal Council to Aid War Resisters at 31-3007 or write P.O. Box 231, Montreal 215, P.Q.



COME ONE, COME ALL!

Lord Maudsley's Circus for the Performing Arts will make their first appearance in this part of the cosmos on April 4 at Moose Hall, 3485 Park St. Music will be provided by The Mind. Lights, future casting, food, performers, freaks, dancing bears, clowns, jugglers, whip kings, side shows and body painting by the Circus.

Come one, come alllll! Admission is free. Bring your own act, food, toys and other groovies. The world is our circus and our life is our art.

If you wish to join the circus contact Logos. Or better yet, as long as you've seen this ad, consider yourself part of the circus.

UPRISINGS

COMPUTER BUSTERS: Contributions for the 97 arrested after the four day occupation of the Sir George computer center may be sent to: The Febuary 11 Defense sent to: The February 11 Defense Committee, Box 502, Station B, Montreal.

GEORGETOWN, GUYANA
Four foreign teachers, two Canadians and two Americans were the target of a protest walk-out and picket line in a local high school recently. The students protested against the foreigners because they are replacing Guyanaese teachers who are "in dire need of employment" according to the Guyana Information Bulletin.

SCREW means Support Communications for a Revolutionary Europe and World. It is an attempt by a group of English, German and American students to pull together information aobut political and social efforts in all media dedicated to re-establishing society. SCREW will distribute address, information, underground publications, political research publications, lists of films, theatre groups, recording studios, speakers, etc.

SCREW's first mailing has already been sent out to about 600 groups around the world. It is a fairly comprehensive list of addresses with brief descriptions of activities. If you would like the list, write to SCREW 46 Park Crescent, Brighton, Sussex. Try to send a small donation, even if it's only a few stamps.

LATEST DISCS

Jack Bruce has recorded an album of free form music called "Jack Bruce and His Friends"...Van Morrison's "Astral Weeks" has finally been released in Canada almost four months after U.S. release. It's worth waiting for.. Cave Crosby (former Byrd), Stevie Stills (former Buffalo Spring field) and Graham Nash (former Hollie) are recording albums in L.A...Eric Clapton and Stevie Winwood are into disc production in London...new Leonard Cohen, "Songs From a Room", has been completed... Mother's new "Uncle Meat" should be in the stores here next week...(maybe!!)
New Incredible String Bands are both incredible...watch for new releases from Steppenwolf, Earth Opera, Flying Burrito Brothers, Aorta, Tyranasoaras Rex and Electric Sponge.

The famous Plaster Casters have split up. We,re still waiting the first cock-rock exhibition which is supposed to be a series of Casts of all the top rock rigs with music coming from behind the sculpture?

CULTURAL SUPPLIES

"Culture is like money: it functions as long as everybody believes it. If you don't believe it it doesn't function anymore".

A branch of A.I.R. (Art Information Registry) is starting two registers.

1. Register of people and groups in the U.K. and abroad for teaching and activities in any field.

2. Register of colleges, institutions, museums, arts, labs, etc. who need people to visit to do an event, lecture, etc.

To join register, contact Jos. Tilson, 11Argyle Road, London, W. 8.

You say that revolution is and must be made by the people, for the people, don't you? And the people of Quebec are French, aren't they? Then how come you don't know French yet? Bring and --or--give anything. We will try to furnish some knowledge and understanding. Phone 288-3387, Philippe Gingras, at the Quebec Language and Culture Center.

Love to Eldridge, wherever you are....

PINKO MEDICS

FREE CLINIC
If you're worried you have a dose of clap or any other physical bummer, drop into the Free Clinic from 7-9 p.m. on Monday, Wed. and Friday at 3510 Jeanne Mance, apt. 2 downstairs. The doctors won't hassle you, call in the man if you have tracks or insult you if you've a dose. Medicine is dispensed free, also.

No drugs, including tobacco, should be taken during pregnancy during the first three months except when advised by physician.

ABORTIONS
The Abortion Reform Bill, now before Justice Committee, is due to come before parliament soon. The bill is so much nonsense as it will still take a woman a great hassle, appearing before a board of three medics, certain defined reasons for abortion, etc. The Clergyman's Committee on Abortion at 477-0034 in New York City will turn you on to what can be done in an emergency here and now.

WIRELESS

RADIO STATION CLSD
Final tests were completed on a two-frequency transmitter and are installed in a 64-foot fishing trawler that will be anchored "somewhere within radio range of the Eastern Seaboard and the Province of Quebec. The radio plans to broadcast every evening. Broadcasts in French and English, will explore Quebec nationalism and hopefully, will turn into a progressive extension of the old British pirate radio stations.

North America's first offshore radio station is accepting tapes for broadcast in care of SOMETHING, 1102 Broadview Ave., Toronto 6, Canada. Hopefully the people involved in the project are into the media enough to realize the radical implications of a truly turned on communications system.

TRADE & COMMERCE

JOB COOP
Also at 3510 Jeanne Mance is the Job Coop which is open Monday-Friday from 9-5:30 p.m. If longhair is keeping you from earning bread, don't compromise: Call 843-7885 or stop in at Apt. 2.

Vocations for Social Change is a publication which lists job openings in social change organizations and independent efforts all over the U.S. Their address is: 2010 "B" Street, Hayward, Calif., 94541.

MOVING?
Dave has truck and enough heads to go around. Call 842-7639 for low prices and info about all your moving needs.

PERSONAL

Correspond with 26-year-old Czech cat in either English or Czech. Contact Zpanek Teichman, Upice Ziskova 610, UKR Trutnov, Czech.

The CBS documentary on marijuana revealed between six and twelve million people in the U.S. smoke grass, spending around $100 billion annually on it.

POST THIS ORGAN

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Magical Mystery Tour

I really love these people. And, like all of us in our bursting little heads, I think I know why.

"Magical Mystery Tour" is, as Paul McCartney insists, an "experimental film".

But it is not an experimental film about films. It seems to be an experiment about the Beatles.

Underground movies have been lurking around with an alchemy of their own. But just get the Beatles to lend a hand and the whole movement gets bent to their singularity, or should I say quadrupally, personal potency and turns up transformed as a glittering mirror of--the Beatles!

But the alchemy goes further. When you stare into a mirror there is Narcissus. Yet stare a little longer and you'll see Narcissus mutate. A full hour of mirror-mugging and this metamorphosis occurs: the reflected image takes on a life of its own.

The Beatles experiment with such things in Magical Mystery Tour. They probably had to. It is the only organic play they can right now enjoy.

Being stoned in England is not like being stoned in the States. In America, it's just a matter-a marvelous matter--of adopting the centralized, militant stand and moving with the high from there; the nation is huge and its dimensions are that more clearly cut.

In England, on the other hand, everything is compressed.

The distance between London and Liverpool can't be more than 200 miles. And it takes a fullseven hours to make the journey. It does to your head what the entire journey east-west across the states does. With little cultural separation between city and country, England puts on an environment that works simultaneously on many levels. When you're high, it can get highly confusing.

To unravel this complex onrush, the Beatles made a mirror of it all; a massive mirror, intimate in a way, but definately for the masses.

If you could watch the movie on your bedroom wall, having hired it from some future Rent-a-Film company, the Beatles collective psyche would, first frame on, burst forth from out of the plaster like a four-petalled blossom blowing line and laughs like splintered glass.

And you'd be a stranger indeed if that could'nt immediately illicit some kind of response from you. They are truly familiar friends and it's always inviting to have a chat about the latest move with a brother who knows.

Thus there's a sort of urgent concern about what is happening in their Mystery Tour that I for one have felt for no other movie. Maybe it's what a disconcerting Nixon must feel when he sees all those billion dollars sing "Sound of Music".

The only things to equal the experience are Frank Zappa in Los Angeles and Ken Kesey, late of San Francisco. Zappa, by the way, didn't do anything like individuate through puberty with three other locals and thence remember it all by re-enacting individuation's musical totem with anthems and marching songs. He just individuated with a whole generation. You can do that in the vastness of the States, if you're Zappa. And Kesey, in turn, had programmed the whole Mystery Tour years back with the Acid Tests.

But both of these necessary angels needed the confusing compression. One of Zappa's groupies called the whole thing "Bone Conduction". And the tours of Zappa and Kesey through the levels of the west are the only cultural equivalent to the Beatles tour through England in terms of conduction. Conduction demands a conductive environment and only confusion unravelled can do it.

The Beatles will go on doing this forever. Already they've made a movie about their flare-up at the Mount house in London. Families that flick together, stick together.

I loved Magical Mystery Tour, by the way. Maybe its time to mention that.

I am writing this letter for several reasons. The first being to thank you for arranging with John Lennon and Apple to show "Magical Mystery Tour". It was fantastic and I saw it twice. Thanks very much.

I recently read in Photo Vedettes that the Beatles were thinking of giving ten free concerts in the U.S. in order to thank people for buying their records, watching their movies, etc Would you, by any chance, be able to find out if this is true? If it is, would you be able to get in touch with John Lennon as he loves your newspaper) and coax the Beatles to come to Montreal also?

Tell them how much we love them and that we'd give anything to see them performing or just talking.

I certainly hope you would not mind doing this if at all possible. Would you please reply to my letter if you aren't too busy? yours sincerely, Karen Hepburn.

A gentle smile and my eyes re-capture the pictures of trips of autumn pleasure. It is a time to rummage through the attic spending quiet hours next to the Beatles music and fading pages of last years trip. In the middle of our arctic season, I suddenly feel a little older and a little slower. I can afford to pass time recalling the past and accompanied by a stack of Beatle albums on the stereo, pleasant images of places I remember, and friends who I have not seen for some time.

The act of listening to the early Beatles, for example, recalls days along the Jersey shore baked in sun tan oil and french fried sand smells. High School convertible top starry evenings cruising around the shore towns looking for action.

I remember the girl who I thought I loved in college and the time we went to see "Help" at the movies. We sang the sound track all the way home to bed.

There are private moments of change and inner conflict that "Rubber Soul" brings to mind. It was a time of great meaning for all of us who were breaking and re-learning a style of living that would develop into a new product for the mass media and ads to exploit. Sometimes I used to think that the Beatles were a very private thing that I alone could share. But that idea vanished quickly with the changes we all went through.

So the Beatles have grown out of their early role and into four separate individuals, each of whom gives to a working community. There are many of us who are also thinking along similar lines: to individuate through a tribe or family. I become mellow and soft when I relate to the Beatles. How can one express gratitude to four people who have helped chart the maps, helped paint the pictures and given us strength, love and beauty as the Beatles have done?

We got by with a little help from our friends

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TURN ON TV (cont)

FRANK G. SLAUGHTER, PEARL BUCK, OR ERLE STANLEY GARDNER. THUS, A CLOSE INSPECTION OF 90% OF THE PRIVATE LIBRARIES WOULD REVEAL SEVERAL THOUSAND MOROCCO BOUND FRANKS, PEARLS AND ERLES. AND YET THIS IS THE SITUATION WE HAVE NOW: THE TV NETWORKS OWN OUR CENTRAL NERVOUS SYSTEM AND CHARGE US HUGE SUMS OF MONEY TO TURN OURSELVES INTO TRIVIA-FREAKS.

THE OCTOPUS MUST BE DESTROYED BY ANY MEANS NECESSARY.

What To Do In What Is Laughingly Refered To As REALITY

1. ANYTHING THAT WRESTS CONTROL OF OUR OWN MINDS FROM THE GREY TRIPPERS. THE TOTAL ASSAULT ON A CULTURE.

2. ANYTHING WHICH MAKES A DECENT VARIETY OF PROGRAMMING POSSIBLE, AND AVAILABLE TO ALL. THE RECORD INDUSTRY WAS READY FOR A BIG SHAKEUP (WHICH HASN'T GONE FAR ENOUGH) MOSTLY BECAUSE PEOPLE WANTED DIFFERENT SOUNDS - BUT FINANCIALLY THE RECORD INDUSTRY IS BY ITS NATURE SPECULATIVE AND THEREFORE RESPONSIVE TO PEOPLE'S WISHES; AND DESPITE WHAT DYLAN SAYS, PEOPLE DON'T HANG OUT ON THE RADIO, BUT ON BONANZA, A LITTLE PIECE OF GILDED AND GELDED SHIT SOULPTURE THAT'S BEEN ON FOR 10 YEARS AND MADE A LOT OF CRIMINALS VERY RICH MEN.

3. REMEMBER ALWAYS THAT YOUR CULTURE-ENEMY, THE SQUARE, IS YOUR POLITICAL ENEMY. HE WILL TRY TO WIPE YOU OUT AS WAY HE CAN. BUT HE'S NOT A BAD GUY; ITS JUST THAT WHEN HE CLOSES HIS EYES HE SEES THE BEVERLEY HILLBILLIES PROJECTED AGAINST HIS BRAINPAN. THE POOR BASTARD CAN'T BE SANE ABOUT ANYTHING.

4. REMEMBER THAT LBJ HAS 3 TV SETS LINED UP IN HIS OFFICE, AND THAT WAS ENOUGH FOR HIM TO KEEP AN EYE ON EVERYTHING THAT WAS HAPPENING ON AMERICAN TV EXCEPT FOR THE USED CAR ADS. THINK HOW MANY RECORD PLAYERS HE WOULD NEED TO KEEP TRACK OF THAT WHOLE SCENE. WE MUST AT LEAST MAKE TV MORE LIKE THE RECORD INDUSTRY.

5. REMEMBER THAT THE DEFECT OF THE SPEED NAZI PLAN FOR CONTROL OF THE WORLD WAS THAT PEOPLE FELT LIKE HEROES DEFEATING HIM. THE HUMPHREY BOGART GI CYNICAL BUT SOFT-HEARTEDLY SAVING US ALL.

JIM HASSINGER

MYTH OF FREE TV (cont)

OVER SIX HOURS OF COMMERCIALS A WEEK. HAS HE RECIEVED ENOUGH ENTERTAINMENT EDUCATION AND OTHER VALUES TO COMPENSATE FOR THIS?

THE AVERAGE MAN IS TRANSFORMING HIMSELF INTO A MASS PRODUCT THROUGH WATCHING TV AN HE'S PAYING FOR IT.

THIS EXTREMELY BRIEF SURVEY IS DESIGNED TO WHET YOUR APPITITE TO LEARN MORE ABOUT THE STATE OF THE BOOB TOOB AND WHAT CAN BE DONE TO IMPROVE IT. FOR MORE BACKGROUND INFORMATION, I SUGGEST READING SOME OF THE FOLLOWING BOOKS:

TELEVISION AND SOCIETY
HARRY J. SCORNIA (MCGRAW-HILL)
THE HUNGRY EYE
EUGENE PAUL (BALLANTINE)
PRESCRIPTION FOR SURVIVAL
BROCK CHISOLM (COLUMBIA UL PRESS)
TV AND AMERICA
MEYER WEINBERG (BALLANTINE)

DICK LINGHAM

REEL CINEMA
the BEST CINEMA in CANADA -
99¢
the ONE and ONLY REPERTORY CINEMA in MONTREAL
VERDI
5380 St Laurent Blvd.
277 4800 & 277 4145

HOG FARM (cont

the gifts and abilities of the other without a leader, we have always solved the problem. The hassle is we are specialized and the children will be universal which is good. In other words, one of our kids will not only be be able to plant the peas, but paint the poems and fix the buses as well."

After six months in a test tube called the Hog Farm, I have seen 'bummers' move mountains when faced with expediences like the 'Cop-Show', or the 'Flat Tire-Show', not to mention wierd looks and violent guys with guns."

Whatever has happened to the Hog Farm, or will happen, bespeaks of another life to come and that future life in most cases, as the Hoggers see it, will reap changes on the psyche of the world. They seek to live in accord with the Tao, egoless identification with a World Consciousness to which reality is continuous change. All their major decisions are made with the help of the I Ching, or Chinese Book of Changes, a thesaurus of prophecies that can be applied to any situation, like a horoscope. You see people every day around the cantonment tossing coins or casting yarrow sticks to indicate appropriate prophecies.

What the Hog Farm does, more than any other activity, stands between the past and the future. The present is their key to feeling alive. But the Hog Farm moves on as does the psyche of the country. In their activities can be seen the possibilities of either confrontation or peace. The cure or kill syndrome has forced even them into taking sides, and they have chosen the side of joy.

"God is just what's happening. We are the sum of our desires. How do we know 'What is Right?' You know in the moment, while it's happening. Not in retrospect. In some cases when it's Right you know because you get a hard-on. The hard-on of the heart is what we follow -- it points our way. Our crops you can't plow under."

"We will play colleges through the winter," Romney prophesises, "then into the circus of 900 clowns. Someday we will glue all the buses together and cut out the walls. The future is always the future and subject to the whims of everything, however it just might happen."

AL KATZMAN (FVO)

HAND EEE CRAFTS

candles
Beautiful, colorful organic candles, $6.00
3700 A Du Rullion,

pipes
Wood and clay sumerian pipes of the dead, $3.00
3567 A Hutchison

robes
Short, tall, medium, colorfully dyed, heavy cloaks.
3639 Jeanne Mance St.

sheets
Bright psychedelic sheets to perform your best upon.
3652 St. Famille

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KINGDOM OF BONES #1

ART: Mark C. Howell

STORY: J. Trimble

THERE'S NOTHING NEW UNDER THE SUN

...but then again there's nothing old, either. It's here, that's all.

I'm not a writer, and I don't pretend to be. I'm a detective, a searcher after facts. Facts aren't much good, though. They're cold and heavy as bricks. The structure you build with them can still be twisted and distorted, full of shit. You could say I'm more interested in TRUTH, whatever that is. That doesn't lie. But it's a tricky thing, TRUTH. Suddenly there it is, bashing you in the face, knocking your teeth all over the place, splattering the walls with blood. Next instance, after you blink your eyes, it's gone. It's hard to hold onto once you're lucky enough to grab it by the tail.

TRUTH is:

a dirty joke that gurgles in the pit of your stomach like a dead man's bile

a woman who spreads her legs and when you've bared your instrument snips it off with a pair of surgical scissors

a nightmare that steals your sleep before you even have time to close your eyes

the wall of blood that drowns kings, ministers, presidents, not to mention punks that sell faulty automobiles to slaves

a whore lolling on the hillside, taking all comers and dispensing liberal doses of clap

a feminine concept that only a hero can master after spending forty days and forty nights in the desert of lies

the stars winking hysterically everytime a good man croaks

an ancient prophecy that was never passed on to succeeding generations

the fart of a virgin in October one second before she's deflowered by a captain of industry

an old man who refuses to die when his time is up

a young man who kills the old man despite the fact that every man-made system is against him

a coward who's afraid of getting killed and of killing

the concept that satan is just god's cocksucker - or vice versa, depending on who's carrying the day

the pyromaniac who burns down churches, rapes minister's daughters, and then has a hearty meal at the tavern around the corner

the murderer of Doctor Pangloss, of social scientists, and of any body else who thinks there is something worth saving in any concept ever dreamed up by the human race.

the moon revealing the bloody death of a child in a dark square at midnight

anyone who refuses to own property, and insists uselessly that nobody else should own anything either

the man who lustily loves every woman ever born and drinks a giant toast to prove it

the woman who knows that a bulge in a man's pants is really a compliment and isn't afraid to admit it by making it go away...

The list of TRUTH'S many facets is end less. I could surpass in numbers of pages every telephone directory in the world with description of TRUTH. The amazing thing about all of these many-sides pocks at TRUTH is that none of them have ever been taught in schools, hung on the walls of offices, graced the desks of rulers, nudged the shitter as he's shitting, flashed before the eyes of lovers bouncing on the bed, exploded in the soldier's face one second before he pulls the trigger that'll send another human into the nearest hole to feed the worms...

May 31 - the sun as hard as nails on my face. I dressed and headed for my office downtown. The streets grey dusty didn't do much to make me feel better. One madman howling on the corner:

"Motherfuckin' white sonofabitch

"Motherfuckin' white sonofabitch," in beautiful Afro American rhythm and broken musicians backing him up westcoastpromoman taperecording it, shouting "Go boy, go!" and smiling through his foul and cancerous mouth - while THEY look the other way, they in their golden suits and golden mini-skirts - the chosen people refuse the dispossessed who even now are wrenching their birthright back from the rapacious victors.

Got to the office, which is typically private eye. Not much there: a few hard chairs, one leather upholstered couch, a battered desk, a swivel chair behind it. I owed a couple of months rent and the cleaning man refused to dust my nameplate on the floor. Joe Smith - Private Investigator. In the battered desk, was a bottle of whiskey, and I naturally had a shot from it. I needed help to get through another day waiting for nothing to show up.

Ten o'clock - a letter plopped down to the floor in front of my nose. I ripped it open. "Spawned in the guts of an ordinary woman, the plant that grew from the seed of a killer, I refuse to be what my brothers and sisters have become. But their being is the cell that my flesh battered itself upon...

"More later - Moonroy."

A crank. He had to be a crank. This was the fourth letter I had gotten from this weirdo. They came once a week. The first one read: "I sit in my little room listening to the winter wind howling in my head, howling a song so desolate that the green trees outside always surprise me...."

The second one: "My heart is filled with black hatred for each one of you. The amount of bile that swills around in my rotten soul is so prodigious that were it to flow freely forth the oceans of the world would be outdone..."

And the next one: "I'm a man locked in a dungeon. The wardens have forgotten me. They ignore me. I'm shrieking my soul out. I'm smashing my head against the door of my cell. My hands are raw, bleeding from the beatings I've inflicted on the indifferent bricks..."

I filed the fourth letter away with the others, decided it was time for another drink. An early liquid lunch. I grabbed an outdated magazine and opened it. After the second page I threw it away. The secretaries in the building across the street were more interesting.

The phone rang. One of the secretaries picked up her calculator and threw it at a man - her boss? "Mr. Smith?" a thin voice on the other end asked. Two secretaries jumped up from their desks, to help the wounded executive, "Mr. Smith?" the voice asked again. The first secretary picked up her chair and swung it around her head like a baseball bat. "Mr. Smith, hello, hello," Whoever it was was getting impatient. "Yeah," I said, while two men in green suits piled into the office across the street. "My name is Crazy Antonin". A young kid shot out of another office to help the secretary who had started the fight "Mr. Smith?" He was shouting now. "Yes, what?" I demanded. My name is Crazy Antonin." "What?" I know it's a strange name, but it's the only one I've got! A woman screamed, came hurtling out the window plumeting five floors to hard concrete SPLATT! Secretary and kid standing back to back, fighting off other secretaries, security men, maintenance men. "What can I do for you?" "My friend has just died. He left a message for me to get you to find out why." Sirens getting louder and louder. Cars screeching to a halt. Twenty cops jump out and race into the building. "Maybe," he said, while the first cop to break into the office got last in the head by an adding machine. "Jesus, I said, "they've got guns now!" "Who?" he asked. "Across the street," I told him. "My friend died this morning, Mr. Smith," he yelled. "They found him this morning with his head in the sink. His wrists were slashed." "Maybe he committed suicide," I said, while I watched another cop get it right in the gut. "That's what the police thought." Crazy Antonin said. "I think they're wrong, though." "Come and see me this aft - no, lemme come over to see the body." "It's too late," he said. "The cops have taken it to the morgue." And across the street, they set fire to the office and black smoke spiraled out the window.

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INTERVIEW WITH A GROUPIE

"THESE GIRLS ARE EVERY-WHERE. IT IS ONE OF THE AMAZINGLY BEA-UTIFUL PRODUCTS OF THE SEXUAL REVOLU-TION."---FRANK ZAPPA

RANDI IS AN 18-YEAR-OLD GROUPIE FROM NEW YORK CITY, CONSIDERED ONE OF THE BEAUTIFUL PEOPLE IN GROUPIE CIRCLES. SHE SHARES THE FANTASIES OF MANY OF THE TOP POP STARS.

"WITH THE YOUNGER GIRLS, ITS JUST A MATTER OF HOW MANY STARS YOU HAVE BALLED. BUT YOU PASS THROUGH THAT STAGE BY THE TIME YOU REACH 18.

"LIKE WHEN I FIRST BECAME ATTRACTED TO AL KOOPER. IT WAS A PH-YSICAL THING. MAYBE IT WAS HIS HAIR OR HIS WICK OR SOMETHING. I DONT KNOW.

"MUFFIN, MY FRIEND,AND ME WAITED BACKSTAGE FOR KOOPER AFTER HIS LAST SET. HE DUG US WHEN WE MET SO HE INVITED US TO GROOVE ALL NIGHT AT HIS HOTEL ROOM."

RANDI BELIEVES AL KOOPER IS THE FINEST MUSICIAN IN THE US TODAY BECAUSE HE IS A CHARVA CHAMPION.

"ON HIS LATEST COLUMBIA ALBUM, I STAND ALONE -CS 9718- AL GETS INTO SOME FAR OUT THINGS", SAYS RANDI.

"WHEN HE DOES 'SOFT LAND-ING ON THE MOON', I CAN SEE HIM MAKING LOVE TO HIS ORGAN. THERES ANOTHER TH-ING ON THE ALBUM CALLED 'TOE HOLD', IT SOUNDS LIKE A KIND OF FREE FORM ACID FREAK EARLY IN THE MORNING BEFORE DAWN IN SOME COLORED RAIN.

"KOOPER MAKES LOVE AS WELL AS HE PLAYS MUSIC. I KNOW HE DOES BOTH REALLY WELL. ITS KIND OF NICE--HIS AL-BUM, I MEAN."

MC 5 & GEORGE HARRISON

[illegible] HEAVENS

[illegible] mond point [illegible] on [illegible] of liqui[illegible] vinyl. [illegible] ke a [illegible] of a [illegible] on of [illegible] pierces a [illegible] way to [illegible] nconscious. [illegible] nic [illegible] shriek in [illegible] ecsta[illegible] throbbing hear[illegible] d bod[illegible] vibrate [illegible] elatin[illegible] tterns.

Charged with boundless emotional power, our music melts hardness, turns physical shapes into unstable primative forms and oozes around and through us like soft cream.

Mass and energy are made interchangeable. Flooded by pure sound ("spirit in sound"), we define new concepts of reality by our art.

Like both sides of the Oracle coin, our music is [at] the center of life and things no matter what direct-ion one perceives it from.

The MC-5 (Electra) is Amer-ican (the archtypical modern Western civilization) energy driving people out of their heads and into their bodies. It is an active earth force which charges [every] being with the strength of the land in spring.

Rising out of the frantic concrete reality of America (Yoruba broke down the door with a heavy wooden stick), the MC-5 eclipse the mind and senses in a possessed orgasmic electrical cantata.

George Harrison's "Wonder-wall Music" (Apple) is a serene unity of sound and color. One has tea with the heavens and is on personal terms with the cosmos by the third exper-ience.

Gently wafting upwards out of the Eastern poetic ex-perience, Harrison's gentle supervision directs a lush yet subtle tapestry of psychic beauty.

Both works are at the center of some mystic exper-ience in different time and place orientations. Both are products of different streams of consciousness. But there at the dock of the mind are formed a union of opposites.

RADIO THEMES, THE MOTHERS & THE FUGS

THREE VIEWS OFF THE BACK PORCH: OR, IF LISTENING TO CHANDU THE MAGICIAN COULD HELP CREATE THE GENIUS OF RAY BRADBURY, THINK WHAT IT MIGHT DO FOR YOU!

Were you one of those kids who used to run home after school or better still, fake it and stay home all day, and sit in front of that ugly brown box in the den (whatever that is) an and fo: about the next fourteen half-hours that's how time was measured in those days) listen to, in fact absorb through your greasy pimply pores (pimples) X Minus One and The House of Mystery and Fibber McGee and Molly and Amos 'n Andy and Life Can be Beautiful and Stella Dallas and Superman and the Shadow and Ma Perkins and.... "Stop!" you say, "who are all these freaks?" If you weren't ar-ound before 1950, forget it. But if you were brought up on radio serials you'll know that the shows them-selves were crap; but the first twenty or thirty seconds when the guy introdu-ced them! Well, bolt down your Cream of Wheat or Red River Cereal, get out so some of them tarnished sil-ver bullets you kept around just in case, snap on your Captain Midnight Decoder Ring, slip on your Buster Browns, light up a Phileeeeep Mmoorrrrree[illegible]eeeusss and [illegible], with tears of joy streaming down your Burma-shaven cheeks, and get Th[illegible] like Old Times: 50 of [illegible] Original Radio Themes (Viva [illegible]6018) and [illegible]n to those thrilling [illegible] of yester-year, of [illegible] and Packards and Master Detectives, and thank [illegible] you're listening to it, [illegible] listen to it.

[illegible] the Fifties [illegible] the Mothers of Invention, who have always wanted to be a fifties - rock-and-roll band but have managed through satirical genius to control this manic urge, have finally lost hold in Cruising with Ruben and the Jets Verve V6 5055-x). When you hear it, you'll want to throw up; I felt the urge after a minute and a half [illegible] But read the [illegible] be-[illegible] that's [illegible] you'll find [illegible] satire that the Moth-ers [illegible] to create, until they [illegible] to believe that [illegible] really [illegible] in [illegible] pop music. Then they all went out and bought 3 Na[illegible], and pink shirts and charcoal [illegible], and worked in a car wash [illegible] the [illegible] the [illegible] sport coats. I hope it's not to late.

The Fugs' new thing, It Crawled into my Hand, Honest Reprise RS 6305) is I feel the best they have done, mainly because they use the past in a creative, honest and intelligent way: they don't just sink pretentiously and uncritically into it. They make make it new. A few of the cuts are from their [illegible], but it doesn't hurt to hear "Crystal Liason" and "Wide River of shit" again. As for the more [illegible] sat-irical bits, they [illegible] a fusion of music and lyrics that was characteristic of the pre-Ruben Mothers: "Johny Pissoff Meets the Red Angel," for example, the surreal country-hoedown fiddle is integral to the portrait of Pissoff the nouveau-fascist. The fragments on the second side demonstrate that the Fugs are expert one-liners -- note in particular "The National Haiku Contest."

But strangest of all are the lyrical songs -- "Ramses II is Dead, My Love," "Burial Waltz," "Life is Strange" and "...Verl[illegible] ..." -- all of which conve[illegible] a strange mixture of bitters[illegible] nostalgia for some ideal past with a sense of the ridiculous, setting in motion in one's mind all sorts of unconscious chords tuned to "the love that can spurt and flow from the surfaces of song and poetry." (Sanders)

NEIL YOUNG

NEIL YOUNG

Too bad for the buffalo springfield -- they broke up. No news to anyone I'm sure. But if group break-ups lead to the likes of Neil Young, then there's some form of conso-lation. Granted, he's down -- really wallowing in the whirling mess of life and love; but it has often occurred to me that that's where one usually finds the means by which to stay up once one is no longer down.

Man, what a musician! What an arranger! He goes from folk to R&B to country & western to blue grass to blues to classical to african tribal chanting without a twitch ! and yet each song manages to create fantastic original var-iations. His words are sung by a voice which unfor-tunately can often sound like a whispering castrated eunuch moaning from behind the locked doors of his mistresses' harem-hall closet. Actually it's the only voice which I can imagine to have the right [illegible] authority to sing [illegible] guess I [illegible] the [illegible] who's complaining?

TAJ MAHAL

TAJ MAHAL - NATCH'L BLUES

Azure vibes crossi[illegible] ends, whose ends, in tu[illegible] mosaic patterns [illegible] ressions [illegible] eep rol[illegible] progressive [illegible] pilgrimages against warm, moist shores. Behind: a small clearing paved with silver discs, surrounded by softly contoured boles in bil-lows of blue-emerald foliage. From the riverboat placidly sailing upstream with lazy chortling gasps of splashing water glimmering from her bow and paddles, taj mahal finally spots the opening. His search over, he projects his image [illegible] into the clearing. [illegible] dark blue [illegible] spirit [illegible] Carefully bearing in cupped hands: pools of soft glowing pearl, melted by the cool-ness of their palms, and, reaching to his [illegible], with outstretched arms [illegible] a [illegible] den [illegible] slowly [illegible] flow over him [illegible] be absorbed by his spirit. They pronounce him, "TAJ MAHAL: PRINCE DELIVERER! TAJ MAHAL: NATCH'L BLUES!"

PHANTASMAGORIA

Phantasmagoria is a space for music freaks at 3472 Park Avenue between Sherbrooke and Milton. Open since the release of "The Beatles" [illegible] album [illegible] months [illegible] mag[illegible] records usually [illegible] erred to as [illegible] underground [illegible] people li[illegible] an, Country Joe and the Fish, Tim Buckley, Albert King, [illegible] Hardin [illegible] Jethro Tull, Led Zeppelin [illegible] All there are between 200 and 300 current "under-ground" releases, each on display in its own rack on the walls, leaving the colorful floor quite empty for pillows and people.

The people at Phantasmagor-ia would love to turn you on to some new people in music you haven't as yet heard. You're welcome to come in and sit around and listen as long as your head desires. [illegible] play [illegible] you want to hear. You can hear the record you may be thinking of buying. This will eliminate any disappoint-ing purchases. And prices are, with rare exception, the lowest in Montreal.

JETHRO TULL, TERRY REID & CREDENCE CLEAR WATER REVIVAL

This, recently invented by [illegible], is the latest way of writ-ing a record review. I will [illegible] a record [illegible] my enormous [illegible] equipment [illegible] will pro-ceed to [illegible] which, I hope, will make some kind of sense. This last section is not to be printed and is merely an introduction so that you can find out how to work this machine before you hit the genuine section.

Jethro Tull can most simply be described as the high priest of the new old blues folk rock; in other words, he cannot be simply de-scribed at all. The sounds he produces, like his album cover, [illegible] curiously funky and traditional, but on examination are as modern as H. Rap Brown. Everything he does has this curiously

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traditional flavor and its beauty stems from the number of double takes embedded in it. He is a conscious attempt to create a bridge between a hoary and somewhat shaggy traditional wisdom like that of a 86 year old unshaven sheperd and a glitsy modern sterophonic hippydom.

New paragraph: But the amazing thing is that it all works. All the features about it which should be the worst, in fact, turn out to be the best. The image is sympathetic in spite of itself; the voice English end of mid-Atlantic never seems to hurry or change and yet produces in the mind an astonishing range of analogies from amazingly little effort. The instrumental section is saved from banality by being fundamentaly good; it never sparkles but always shines.

New paragraph: So, to sum up, this album is beautiful and essential. For the next album, however, my prediction is disaster. I just cannot see how someone can continue to walk so many tight ropes for another fifty minutes. OK, so in a moment I'm going to do something on Terry Reid, but first I have to wait until the Jethro Tull album finishes.

As I start mumbling again I am listening to the opening chords of the piece which finally revealed to me that Al Cooper was not any good. I remember 'Supersession' and the 'Season of the Witch' and praising it, but having a feeling in the back of my mind that perhaps it wasn't quite as good as I said it was. Then while we're on the subject of Al Cooper, did you notice how much better Blood Sweat and Tears got as soon as he left them? In any case Terry Reid's version of 'Season of the Witch' (to which I'm listening at the moment) is all the things that 'Supersession' version might have been. Vocals loose, the words of the song entirely drift into abstract sound, while instrumentally the tenuous link is maintained with the original.

Ocassionally one gets the feeling about Terry Reid that he may not make great music, but he certainly plays great notes. Frequently he fails to make up an artistic whole that exploits such an emotional range and internal range in his playing that this is not of very great importance. One or two other songs should be mentioned. Terry Reid has a brilliant ability to somehow seperate out the spirit that originally animated an old favorite or ancient classic number-one-rock-tune that somehow stays in the memory even though all traces of it seems to have vanished. In both 'Summer Time Blues' and 'Bang, Bang My Baby Shot Me Down' you suddenly realized why it was you were never quite able to forget the tunes.

New paragraph: As with Jethro Tull there is the same apparently inflexable AngloAmerican voice which still manages to convey an astonishing range. In the case of Terry Reid the emotions which it conveyed are pre-existing. That is to say, somebody else had already had the same conception and Terry Reid merely conveys it again. In the case of Jethro Tull the conception is original.

OK that's about the lot. I think I've probably gone over two hundred words in each case. And if not, it doesn't much matter.

On second thought that is, in fact, not the lot since I now seem to be hearing 'Bayou Country' by Credence Clear Water Revival. It does seem necessary to admit that Credence Clear Water Revival is a great rock band. The reason that one might be ...lling to ... their ...ally ... enthu... be... way ... in abou... ...ong i... they ...ly hi... the thing ... they d...erlatively ...– which ... catchy, ...ng, rath...rdonic tune ... are be...eated in a ...ight f...d heavy ...k mann... time ... lead... given character by the tone rather than the activity of the instrument. Quote "Keep on Chogglin'" unquote, base guitarist plays the same notes without any variation whatsorver for seven minutes and forty seconds. The lead guitarist really doesn't do anything very imaginative either, but somehow it is enough and he sounds right ... comes through ...able tha... ...chnic... ...cient ...ard... ...zling ... of ... wise the...esn' ...ch to it ...ept th... beautif...bum when ...ny albu... like it are ... bad ...ps i...kating ...rk of ...odern ... that really is the lot this time. Fade out.

MONTREAL, LOGOS

LED ZEPPELIN, SPIRIT & AIRPLANE

WHY DIDN'T I THINK OF THAT?

Music, like language, symbolizes how we see the world. ... language is ...rog... ...hich our computer ...br... interpret according ...ces, music is another ...age program which ... central ...vous system receive... decodes. ... determines how a pe... ...bits his sensory world. To unravel a culture is to understand the sensory world in which a culture operates.

To obtain a concise picture of a sensory world, one turns to art. The artist is not only a commentator on the larger values of the culture but also the paterns (microcosm) that make up the larger values. The artist tries to achieve the pattern of ...terns. He attempts to find ...gruity within the limits of the media he works in. By paying attention to ev... small detail, set, isolate an... pattern, an artist can pro... a work of art (perfect ...ongruity) which causes the viewer person who experiences the effect) to say: "now why didn't I think of that?"

Artists hold up a mirror of their environment for they are always participating in variations of the over-all pattern (culture). A successful artist will make a meaningful statement in the language of the culture shared by the viewer. This isn't a value judgement but merely a guideline. The magic in any artistic experience occurs when the artist can supply the viewer with enough clues so that the final connections are made with his participation thereby achieving a high rapport.

By studying our artistic productions, we can learn about our sensory world and our perceptual awareness.

Although there are definate cultural differences between Great Britain and the U.S. (with Canada falling somewhere between the worst of both cultures), our generation is linked by our music. It communicates on a level of awareness which we are tuned into. It mirrors our sub-culture and points to future trips. It reflects our sensory world: an environment in which all our senses are decoding electronic messages and cues at such a high level that we are totally aware and involved in our surroundings.

...t is music of Led Zeppelin (Atco), I immediately think of the word "heavy". Welling up from somewhere at the base of the spine, the music explodes through the body and grinds upwards. It is heavy because it is music that physically grabs you. I reach out and touch sounds and I know I am able to do it.

Led Zeppelin is another British "super-group". They have the skill and control to be able to stretch the limits of their music almost to the breaking point without ever going too far. They produce an enormous amount of energy and tension. Like other heavy groups, their music overwhelms and spaces you out (minds hanging suspended in timeless-speechless void).

Man's relation to his environment is a very conscious thing with our generation. On all levels we are more aware of our environment. We need the excitement and ideas which are discovered in other turned-on people, not things: in structure more than content. That is why we respond to music much more than to books. Music involves us.

Spirit's second album, "The Family That Plays Together" (Ode) is a musical synthesis of this idea. Spirit is one example of how far California people are taking their reality. The group's live concerts are even 10 times more exciting than their records because they have transcended the art-life border. The result is a musical edge which balances the listener just above a rushing river of energy.

If you want to take the full plunge into those waters, dig the new Airplane thing, "Bless It's Pointed Little Head" (RCA). If you're an Airplane freak, this one is the first disc to capture the essense of their whole trip. It's a live recording which allows the group enough room to fully explore all thier possibilities. Even if you don't dig the Plane, this album might convince you.

Finally, I briefly want to mention three other albums worth considering if you want to take the trip. "Dr. Byrds and Mr. Hyde" (Columbia) is the Byrd's latest. The form is still highly identifiable Byrds but the structure manages to progress just enough to make their trip. Dr. John's new "Babylon" (Atco) is a complete departure from his first trip.

In the Van Dyke Parks tradition, it is an experiment in studio production. It has some very fine moments although I think Parks can pull it off much, much better. "The Wisdom and Wit of Malcolm X" (Douglass) is a great word trip. Freak out by playing it in the morning, or at your next session.

Somewhere along the way, I intend to produce an anthropological study of our sub-culture maintaining that we have, indeed, formed (and are always in the process of forming) the beginnings of a new culture. I percieve the so-called "generation gap" is actually a chasm that cannot be narrowed because we are the future and they are the past. But if anybody is remotely serious about trying to understand these differences, let them tune into our art and make a few obvious comparisons. Here is, I feel, the strongest statement that is coming from our heads these days. Here is where a real revolution is taking place, now.

Arcmtl scan 2015

NOTES FROM THE OVERSKY

AND WHO AM I TO FACE THE ODDS OF MAN'S BEDEVILMENT AND GOD'S? I A STRANGER AND AFRAID IN A WORLD I NEVER MADE?

A. E. Housman

When I detected myself producing this, I was talking about science fiction. I have now decided that this is a waste of time, since nowadays any original thought is practically bound to be science fiction. This makes the subject so vast as to be meaningless. Let me explain.

In the past men generally died in a society much the same as that in which they were born. Consequently, they thought in terms of that society and original thought was a structure corresponding to himself erected by the thinker on top of the framework of that society.

Thus original thought was par excellance individual and correspondingly the individual thinker might impose his style of thought upon generations following. Aristotle is perhaps the best example, for European thought was dominated for fifteen hundred years by the eccentricities of his mind.

This was characteristic of a society static in terms of the length of men's lives.

But if the society of the past was like an ornamental garden, that of today is like a river. That thinkers can influence the direction of the torrent is obvious, but they do so in an extremely complex and subtle way. Thus evidently a river has a kind of control over its own development which a garden does not. It will not flow upstream — it can be guided but not controlled.

Now take a body of original thought which has the potential to appeal to and influence society. It will immediately be siezed upon, potted, misinterpreted, simplified and regurgitated. This process will go on as general interest. Now this, of course, has always happened. But the difference is that in a static society the discussion always returned to the original work, firmly welded to the structure of society. The environment on which the work depended was relatively slight. This is why an individual could have so undiluted an influence.

By contrast, when in the modern world, a body of thought has been discussed, it is found that during the period of discussion, the framework of society, or rather to follow the metaphor above, the cement of society has radically changed. Thus the discussion becomes intirely released from the original statement, and assumes a life of its own, which does not permit the survival of those parts of the author's thesis which do not fit in with the state of society at any period during the progress of the debate.

In other words, the individual nature of the philosophy or work of original thought is rapidly worn off. The closer to the main current of intellectual movement the thinker in question is, the more drastic is the process. A glance at Marx will reveal that only the principle of his work, that economic forces generate an energy which can be translated into violence, remains intact among his followers. All his pet ideas about the role of the industrial proletariate and his theory of value have vanished almost as if they had never been, and are only exhibited occasionally for ritualistic tribal reasons.

This is not to doubt his greatness or significance, but he was the apostle and not the theorist of revolution.

It is now possible to begin our return to the subject under review, which was, if you remember, the impossibility of writing about science fiction on account of the breadth of the subject. I just thought I would let you know that I had not forgotten.

Another function of living in a world mobile in terms of the individual life span is as follows, and results partly from the points made above. Philosophical thought can no longer be concerned with the world as it is; it must inevitably enter the field of prediction. The philosopher can no longer say "we must create a society like this", as did Plato or More, he must say "our society must be made to develop in these ways". In other words he must be concerned with the development of existing tendencies, with extrapolation. And this is the primary field of science fiction.

Let me qualify. There are two types of contemporary thought of which this is not true. These are the mystical and the analytical, and fall at opposite ends of the spectrum. Both suffer from internal contradictions which make it difficult for them to maintain existence.

Mysticism basically suffers from the problem that it needs to be latched onto something. Pure mysticism would be entirely incomprehensible, since there would be no common rules of understanding by which it could be judged. That is, there would be no valid standard by which the words of which it was composed could be qualitatively distinguished from any other selection of words. On point of fact all of what appear to be purely mystical works are geared to certain agreed fundamental social attitudes.

The Book of Revelation, for example requires a wide range of common information between writer and reader, and part of its effectiveness today is that it was completely culturally refurbished in the 17th century at the time of its translation into English. Now this kind of contact in a mobile society between writer and reader is extremely difficult to establish, and far more difficult for it to be maintained over any length of time. The social base on which the structure is formed has a habit of evaporating, and as yet with such speed as to render this form of thought effectively impossible, as the example cited above demonstrates, but exhibiting a strong tendency in that direction.

The general refuge from this dilemma of the mystical thinker is to attempt to hook in his ideas to an empirical scientific base. Thus on a relatively simple level, Jehovah's witnesses do not merely affirm a belief that God created the world 6000 years ago, they try to prove empirically that this was so. In other words, science is applied to vision. In this case the extrapolation is not temporal but imaginative, but the province is equally that of science fiction. Perhaps the finest example of this genre is Velikovsky's "Worlds in Collision", though it is arguable that his vision is stronger than his science.

Analytical thinking runs into the same problem in the opposite form. The world no longer stands still for long enough to be analysed. Therefore it must be analyzed in mobile terms, a road which leads back to imaginative extrapolation. The most important attempts to avoid this problem is by classification. That is, what is studied is not the world as a whole, as experience relates it to us, but rather a particular aspect which appears to remain relatively constant. This is sometimes successful, but suffers from the difficulty that it is extraordinarily hard to predict what is going to remain constant. History does not teach us what field will see the next revolution.

Perhaps it is time to try to draw some conclusions about science fiction itself as a mode of thought, since I do, despite all frustrations, appear to be writing about it. It pertains, as does all fiction, specifically to the social sciences, though it may involve other sciences as means to an end or as decoration. In fact all the above refers really to thought about society and man's social condition, as if nothing else deserved the name of thought. This was not deliberate, but it is in a way apt. In itself it illustrates the decline of mystical and analytical thought, both relatively divorced from immediate social structures in favor of what I have called science fiction. A moment's reflection will show that this apparently circular argument does not affect the conclusions reached above regarding types of thought. To state the conclusion briefly, God and Nature have retreated in opposite directions from the central sphere of man's thought, the one by being emptied of, the other filled with Man, so that only society is left. What I mean by this is that God as a personal force became so widely unacceptable, that only the mathematical and abstract aspects of Godhead could be retained, and this enabled man to take over the other more concrete aspects for himself. On the other hand, the increasingly widespread acceptance of the view that Man was a part of Nature, enabled him to take nature over for himself. Science fiction is at once the apotheosis of these trends, and the vehicle for a device for checking them.

This device is the alien. The alien is in most respects simply a reflection of Man either direct or inverted, but is nevertheless independent. He provides a standard, sometimes of a God type, sometimes of a Nature type, against which Man can be measured. That this standard is arbitrary and imaginative merely instills into it an objective value which it would not have if taken from the world of ordinary events. Only the arbitrary can be eternal. To go back a little, science fiction is essentially concerned with the social sciences. Also, modern thought in its basic modes is so science-fictional in type that other forms are virtually excluded. Thus any comparative study of it must be historical. Who, then were the founders of science fiction? Well like everything else, it has of course always been with us in some degree and in a latent form. But the man who made it overt and central was certainly not Jules Verne, who was interested almost entirely in mechanical gadgetry, and whose stories were eminently and crudely contemporary with himself, but Karl Marx. Marx never really wrote a great work of science fiction, but he laid almost all the basic groundwork: the whole tenor of his thought, and the way in which his goals were conceived, and more important, the ways in which they were to be reached along the currents of history, by extrapolation of observable trends, were the purest science fiction. This is, of course, not a derogatory conclusion. As to the first masterpeice of science fiction, surely this must be "Thus Spoke Zarathustra".

This of course belongs to the visionary end of the spectrum of thought represented by science fiction which I have so far not mentioned in its built-in concept of the limitations of human thought. The archetypal science fiction passage is that in which the writer explains how the situation about which he is writing developed from that of the contemporary world. This accepts three different kinds of limitation. 1) The contemporary reader's because he could not see the inevitability of this progression until it was explained to him. 2) The characters in the story because he is unable to see any of the other science fiction stories. 3) The author's because he can only comment upon and not transcend the situations he has created, not because of the limits of science fiction, but because of the lack of standard available to human thought.

A note about this last. I am not trying to say that the author does not make value judgements about his subject matter, merely that he makes them in the course of the plot's development and as an equal at best, in a way irrelevant to the world he is describing.

He admits that only his own prejudices dictate which notes stand and which fall.

Arcmtl scan 2015

Mood Indigo

a novel by Boris Vian

Boris Vian [illegible] of 38. Musician, critic, poet, playwright, novelist [illegible] little known [illegible] his death, he has become one of the "cult" figures in French Letters. In "Mood Indigo," he has created a work that, in its first half, comes on like a hip ladies' magazine serial. Frothy, light, and glib, it's filled with that kind of brainless, shallow, selfish joyousness that caracterizes happy people who have never had a moment's doubt. All's right with them; therefore, all's right with the world.

Of course, this is exactly what Vian tries to do. While they're living their happy flitting lives, he throws in a few hints of what's really going on on the other side of the rosy sunglasses they view the world through. In one incident, in a skating rink, a group of skaters crash in a heap. The attendants arrive, but rather than helping people to their feet, they flush them down a sluice at the end of the rink.

But this doesn't bother our heroes. They're worried about whether they can fall in love with a pretty girl. And they do. Colin, a wealthy bachelor, meets Chloe at a party. They hit it off and get married. This is where any similarity between "Mood Indigo" and any ladies' magazine ends.

The pastel paradise Vian sets in a future France cracks at the seams, the happiness degenerates into a sodden gloom, and death fills the air like a paranoid hash smoker's vision of brutal dehumanized reality. On their honeymoon, Chloe picks up a mysterious, near fatal disease. She grows a water lily in her right lung. Colin, at great expense, finds a specialist who cures her. But no sooner is she healthy than another lily sprouts in her left lung.

The strength of the book resides in this second half. In the conversation [illegible] has with Chloe on pages [illegible], in which he discusses the meaningless of work, I suddenly, chillingly, realized that all these people were doomed. The vision of the workingmen staring contemptuously at the happy couple seems to presage an awful future for them. Suddenly, Vian reveals that there are people in this future who have to dig the ditches, work in the factories, build bul- [illegible] they're dancing. [illegible] to the city [illegible] her mysterious illness. [illegible] invades the sanctum of his apartment, into which once shone the light of two suns that beamed from opposite directions. The walls of the once spacious apartment literally close in on them. Soon his money goes and he is forced to look for a job. In the end, Chloe dies, Colin commits suicide; a cruel society has triumphed again.

In his foreword, Vian writes:"... its material realization consists in projecting reality obliquely and enthusiastically onto another surface which is irregularly corrugated and so distorts everything." But these distortions serve to make everything clearer. The destruction of the humans is expressed in terms of atmosphere and environment. The state of their feelings is revealed by the mutations their surroundings undergo. The satire on which the book builds into a strong document grows more savage as the wishes of the protagonists are more and more frustrated.

At the book's end, Vian points the accusing finger at the perpetrators of the crimes. Colin, Chloe, their friends Chick and Alise need not have died if the rest of the world had been as happy as they. And the rest of the world would have been happy if factories didn't use humans as extensions of machines; if doctors didn't charge extortionist rates; if,..if...if.

In his foreword Vian continues: "There are only two things: love, all sorts of love, with pretty girls, and the music of New Orleans or Duke Ellington. Everything else ought to go, because everything else is ugly..." Today, 21 years later, people are still saying the same thing with slight variations. And it seems that the story of Colin and Chloe, of Chick, who wanted to do nothing but absorb the works of Jean Sol Partre, of Alise, who cared for nothing but Chick, is happening again. All around us. Look at the newspapers. Examine what happens to anybody who says the ugly things must go.

Here it comes:a bucket full of shit- [illegible] us all from sea to sea, from coast to coast. From Heaven to hell.

revolution for the hell of it

Art and life have [illegible] aries. Our vision is [illegible] to take in a new [illegible]

McluhanTalks [illegible] of long-standing [illegible] things like art.

Abie Hoffman [illegible] -- [illegible] AS THEATRE. Everybody is playing a role only some people are more conscious of their role than others!

"The Old Left [illegible] shitting, really scared of acid. The [illegible] trol, Marx with flowers [illegible] can't deal with contradictory stimuli, [illegible] simultaneous bombardment [illegible] irrelevant to the U.S.A., [illegible] as Capitalism".

Back in 1963, armed with blue denim work shirts, guitars and a strong sense of "good" and "bad", we went out into society to make a revolution. Eating SDS stew and smoking a Marcuse -C. Wright Mills aromatic blend, we all were so much older then.

Then --- bloom -- along came that old killer drug, Ellis Dee. Turning minds into frying pots of chromosome gumbo, melting hard egos into soft jelly putty, the drug thing soon depleted the ranks of the faithful.

I can remember the standard line in New York around that time: "hey man, have you been to the Washington demonstration?"

"Not me, man. I've dropped out." I wonder if we dropped washing machines and television sets instead of bombs on the Viet Cong, would they accept American aid when they couldn't figure out how to get the damn machines to work properly? Julian thinks so.

Do your thing. Be your thing. Obviously Abie Hoffman knows the whole mindfuck media presents somebody silly enough to take it seriously. But then, a lot of people do. Do you really believe anything you read in the Gazette? How about Our Generation? Logos? HH — you see what I mean?

"TV ads create a dynamism. The viewer becomes involved. Expectations are out:it up. Needs are addressed. They are totally absorbing with all the quick cuts, slogans flashing images and exciting tempos...television is more like swimming than reading books."

Can art be the paralysis of life, when you take art outside of yourself, it kills the God inside you. Art should be like blood flowing through the body, an [illegible] yourself.

[illegible] in art: pop art, op [illegible] fantastic art, [illegible] designed to [illegible] the viewer.... [illegible] ...and the op- [illegible] fragmenting techniques. BREAK OUT!!! YOU'RE IN THE AGE OF REVOLUTION!!!

Politics are usually very serious people. They have a stunted sense of humor. [illegible] don't trust people who don't [illegible]. Read [illegible]oids, get high [illegible], [illegible] your comic books and underground newspapers. Of course these are [illegible] and arbitrary guidelines. But then, don't trust words. [illegible] people [illegible] for more important [illegible] say. Remember George Metesky.

Mass media is mass mindfuck. On the other hand, it throws the weight right back on the viewer. Do you believe it all? Hee, hee. We get stoned out of our gourds and watch color cartoons on Saturday morning in the States. The cartoons and the ads are the most exciting thing on the tube these days. I really dig the news, also. Unsynch the thing. Play a recording of Dylan Thomas or Sir Lawrence Olivier while Nixon or Trudeau is being interviewed by the press. Dig it!!

Read "Ticket That Exploded" for the formula to create new word associations. Read "Revolution For the Hell of It" for the formula to create new life associations.

Maintain a sense of humor. Always use the symbols, props, dress and language of the people you are working with. In a revolution, as in pool hustling, one should use only as much force as is necessary to prove one's point, no more, no less.

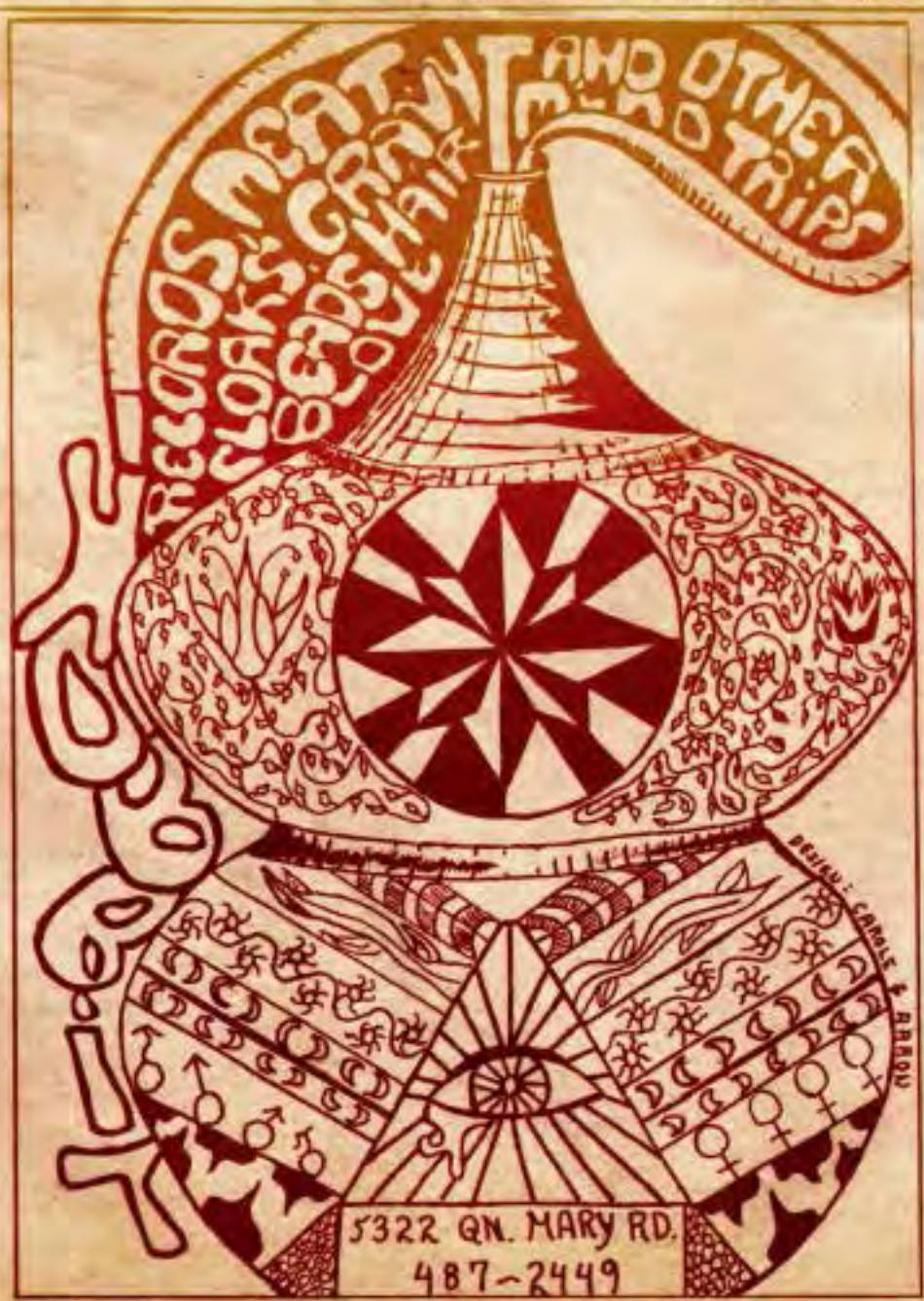
We can only have a revolution based on trust. The first duty of a revolution is not to get caught. The first line of defense is to turn on the enemy. Never explain what you are doing.

Run, don't walk, to the nearest revolution. Never forget that ours is not a hassle against people. But if people behave like machines, treat them as such.

Always create art and destroy property. Remember that the people you are trying to reach often know more than you do.

Today is the first day of the rest of your life.

MONTREAL PAPERBACK
5455 SHERBROOKE W. MONTREAL



Arcmtl scan 2015

[illegible]

THE MEMORY BANKS, THE FOCUSING LENSES, AND THE CHANNEL SELECTORS OF ALL OUR YOUNG BROTHERS' HEADS, THE ONES WHO ARE REACHING COLLEGE AND THE STREETS NOW, THE ONES WHOSE PARENTS WERE THE FIRST ON THE BLOCK TO GET TV, (OR WHO EVENTUALLY GOT ONE BECAUSE IT'S SUCH A GOOD BABYSITTER) THESE LITTLE BROTHERS' THINKING EQUIPMENT IS HOPELESSLY ANCHORED. SINCE THERE'S REALLY ONLY ONE KIND OF FILM AVAILABLE IN THIS PROSPERITY SPHERE, IT'S UP TO FREE MEADE TO DO SOMETHING FOR THEM.

LET ME DESCRIBE THE FILM IN AS MUCH DETAIL AS NECESSARY--AT GREAT EXPENSE, A SUPERTHEM STUDIO HIRES ARTISANS TO DUPLICATE THE ENTIRE CITY OF ROME, AND THEN UP GETS UP THE STAINGLASS ROSE ON THE FIFTH FLOOR TO DIVE LADIES SOCIETY BEVERLY RIPS ON DOWN TO THE IN AROUND ARISTOCRATIC BOUTIQUE IN HER BLACK WAGON TO SEE THE SINGER AND PICK UP PATS OF DALDORNE. WHILE KOMBLUM, HAVE CHOCOLATE CHANGE ON GRAND IT'S, JUST LIKE HER COLLEGE BOYS) REMBLE SEES A HUNGRY WRITING DIRTY DRAWS ON THE COLISEUM. WELL, MORE I SHOULD TELL THE MANAGER, BEVERLY THINKS BUT JUST THEN THE HANDSOME SHOWS UP AND WATCH IT ANGRIES THE TEENAGER IN THE LEAST. WRAPPING BUSTO IN THE DIRECTORS TOW, HOW TERRIBLE WHAT A MESS, AND THAT BOY... BUT WAITS IT WAS JUST A PRETTY BULLET, IT ONLY STUNNED THE BOY, LESS OF HIM WITH HOW THE HUNGSTER IS ACCEPTING SOMEBODY AT THE STORE HE'LL BE A FIGURE OF THE ROME PAVILION AND ALSO PLAY A CHRISTIAN IN THE NOON TIME SHOW. I'LL BE SURE TO GIVE SUCH FOR THAT, AND BEVERLY WILL SEE ARE SO TERRIBLE WORK UNTIL I TELL HER ABOUT THIS.

ON THE WALL OUT, BEVERLY THINKS NOT HAVE LOOK AT A DRINK IT'S HALL AND TO IN REALITY A TV WRITER, WHO HAS JUST SOLD A SCRIPT FOR A SERIES ABOUT A DEPARTMENT STORE THAT HIRES A GROUP OF ARTISANS TO.

WHAT TO DO IN YOUR RIGHTEOUS MINDS.

THE ANSWER IS NOT TO BE LIKE THE ENGLISH TEACHER DESPERATELY TRYING TO STUFF "BETTER THOUGHTS" DOWN KIDS' THROATS. THIS MEDICINE WILL NOT TAKE. BESIDES, THERE COMES A POINT WHEN YOU REALIZE THAT YOU'RE JUST BEING SOME ADMINISTRATION'S PLASTIC BONE. THAT THE BOYS UPSTAIRS WANT THE CULTURE INDUSTRY TO FALL ON A LARGER AND LARGER PERCENTAGE OF THE POPULATION. THIS MAKES THEM MORE SUSCEPTIBLE TO THE WESTERN VALUES PITCH AND THE COROLLARY, SENSITIVE FEW SECTION. THIS SHATTER OF SOME PEOPLE, AT ONCE A WEEK, SOME OF MUCH OUR PRESSIOUS LIFE IS SOLD BACK TO THEM SO THEY CAN GIVE SOME WAR-ACTION FINANCING THROUGH A 19TH CENTURY SHAMPER PLAY WRITTEN BY SOME CRYPTO-FASCIST POSTURAN IN LISTING HE WHEREIN THIS HE SALLED CULTURE OF ART, SEE SENSITIVE FEW SET EXPRESSIVE MEDIA DOLLARS.

SO, THE ONLY THING FOR IT IS THE DAY AFTER THE REVOLUTION. WE SPEND A WHILE OR TWO WATCHING THE PLAYING MEN WRITING TV WITH SPIELBERG, WAYNE SHE WRINKS HIS BACK WITH SOME FLYING STUNT THEN A DAY OR TWO OF PEOPLE COMING TO THE ENDLESS TAKING OFF THEIR CLOTHES AND TELLING US ABOUT THEIR LIVES (THIS GROUP MUST INCLUDE NO TV EXECUTIVES, WHO WILL INFESTS AMONG OTHER THINGS THEIR ROMPLUMBUS SALARIES FOR THEIR HELPING SERVICE. WE DON'T HAVE DAY-TIME SHOWING INTIMATE BUT SITUATION COMEDIES FOR A FEW MONTHS BUT INCREASING TIME OF UNSTEADY DAY OF OUT-OF-FOCUS [illegible] TUNE. THE CHANNEL DOES NOTHING BUT SHOW THE MILLIONS OF FEET OF ARCHIVE FILM IN A CONTINUOUS LOOP. THIS WOULD GET US BACK IN TOUCH WITH OUR GRANDPARENTS WHO CHAPLIN WALKED THROUGH THE STREETS OF OUR CITIES BEFORE THE PIGS TOOK OVER. ONE STATION I'D LIKE TO POUND MYSELF WOULD PLAY IN A LOOP ALL ANIMATED CARTOONS THAT HAVE EVER BEEN MADE--CONCENTRATING ON THAT APEX OF WESTERN ART THE 1938-1943 LOONEY TUNES THAT TAUGHT ALL OF MY GENERATION ALL THEY NEEDED TO KNOW ABOUT LIFE. ANYBODY ELSE COULD FOUND A STATION TO MAKE HIS TRIPS AVAILABLE THROUGH THE HUNDREDS OF FREQUENCIES AVAILABLE FOR USE RIGHT NOW AS UHF CHANNELS. AND THAT'S BEFORE WE GET THE ENGINEERS TO CHANGE THE SETS.

BESIDES HAVE SEVERAL HUNDRED MORE FREQUENCIES BUILT IN, THE NEW TV SET WOULD ALSO BE A TRANSMITTER--SO ANYONE COULD STAND UP ANYONE ELSE, AND HOOK UP WITH A CENTRAL BROADCAST SYSTEM OVER A BUREAUCRATIC NETWORK. BUT MERELY A MICROWAVE HOOKUP--THREE TECHNICIANS, MAYBE MONOPOLIZING THE PROGRAMMING. ALSO THERE WOULD BE A CENTRAL LIBRARY OF VIDEOTAPES, THAT YOU COULD DIAL AND ORDER, PLUS, OF COURSE, THE NEW TV SET WOULD HAVE A RECORDING UNIT OF ITS OWN. THE ONLY OTHER NECESSARY THING ABOUT THE NEW TV SET ARE THAT IT BE FREE--OR AND MORE EXPLICITLY, HAVE A PAY-MASTER BOOK. ALL COMMUNICATIONS HARDWARE MUST BE ABSOLUTELY CHEAP AND AVAILABLE TO ANYBODY.

THIS IS NOT HARDY. TRY TO IMAGINE FOR AN INSTANT, A WORLD IN WHICH REACTIVE ARE THE ONLY KIND OF TRIP AVAILABLE, IN WHICH THERE'S NO EXPENSIVE EXPENSIVE PRINTING PRESSES THROWING OUT A GROW MAGAZINE OF ACTION WHICH COULD BE WRITTEN ONLY BY COMPTS P. THIS

[illegible]

THE INVARIABLE REPLY TO THE PROTEST THAT TELEVISION IS AN INTELLECTUAL WASTELAND IS TO POINT OUT THAT ADVERTISER-SPONSORED COSTS THE VIEWING PUBLIC NOTHING. BY GIVING THE IMPRESSION THAT TV COSTS ARE PAID BY ADVERTISERS, BROADCASTERS HOPE TO CREATE PASSIVE, RECEPTIVE AUDIENCES TO ALL THE CRAP THEY SPEW FORTH.

IN TRUTH, THERE ARE MANY WAYS IN WHICH CITIZENS PAY FOR THE OATMEAL THEY WATCH ON TV. THEY ARE USUALLY IN DIRECT WAYS, BUT THEY ARE VERY REAL.

THE BIGGEST COST GOES FOR RECEIVING EQUIPMENT, INSTALLATION, UPKEEP, PARTS AND BATTERIES NEEDED FOR TELEVISION RECEIVERS. EUGENE PAUL IN HIS BOOK "THE HUNGRY EYE," ESTIMATES THE AVERAGE FAMILY SPENDS $183 A YEAR FOR THESE SERVICES.

THE MONEY PAID FOR VIDEO UPKEEP GOES PRINCIPALLY TO THE SAME FIRMS WHICH OPERATE BROADCAST STATIONS.

THIS IS A UNIQUE SITUATION IN COMMUNICATIONS BECAUSE CAPITAL OUTLAY, UPKEEP, REPAIR AND POWER COSTS ARE PAID BY THE PUBLIC RATHER THAN BY THE BROADCASTERS. FOR EXAMPLE, THE ONLY CAPITAL INVESTMENT ONE NEEDS TO RECEIVE A COPY OF LOGOS IS 25 CENTS OR A MAILBOX.

IT IS INTERESTING TO NOTE THAT INTERNATIONAL TELEMETER CORPORATION ESTIMATED IN 1965 IT WOULD COST THE AVERAGE FAMILY ONLY $86 A YEAR FOR PAY TELEVISION (WHICH INCLUDED SET INSTALLATION AND MAINTENANCE).

ANOTHER WAY PEOPLE PAY FOR THEIR "FREE TELEVISION" IS THROUGH ADVERTISING TAXES. ESTIMATES OF ACTUAL COST PER FAMILY RANGED FROM $33.48 PER YEAR (A 1961 FCC ESTIMATE) TO OVER $100 A YEAR BY A PRODUCT RESEARCH COMPANY.

THE ANNUAL COST FOR TELEVISION ADVERTISING CAME TO ABOUT 2.3 BILLION DOLLARS LAST YEAR. ALL OF THIS COST IS PAID IN THE FORM OF INCREASED PRICES TO THE CONSUMER (TELEVISION AND NON-TELEVISION WATCHER, ALIKE). SINCE A HIGHER PROPORTION OF THE PRICE OF SMALLER ITEMS, PARTICULARLY COSMETICS, CIGARETTES, TOOTHPASTE AND DETERGENTS, GOES TOWARDS ADVERTISING THAN IS TRUE OF LARGER ITEMS LIKE AUTOMOBILES, FAMILIES WITH CERTAIN TYPES OF PURCHASING HABITS WILL PAY EVEN MORE ADVERTISING TAX THAN OTHERS.

HARRY J. SKORNIA IN HIS BOOK "TELEVISION AND SOCIETY" ILLUSTRATES THE EXAMPLE OF A FAMILY WITH $5,000 DISPOSABLE INCOME PER YEAR USING THE NATIONAL TELEVISION ADVERTISING BUDGETS OF ONLY THE TOP 50 ADVERTISERS TO FIGURE HOW MUCH THEY WOULD SPEND IN HIDDEN TV TAXES:

COSMETICS AND TOILETRIES	$22 PER YEAR
PATENT MEDICINES AND DRUGS	10
CAR	10
FOOD	6
CIGARETTES	5
SOAPS AND DETERGENTS	3
GAS, OIL, TIRES, OTHER AUTO SUPPLIES	3
SOFT DRINKS	2
TOOTHPASTES, WINES & BEERS	2

THUS, FOR EXAMPLE, THE AVERAGE FAMILY SPENDS 25 CENTS EVERY TIME HE BUYS A CARTON OF CIGARETTES TO SEE CIGARETTE ADS ON TELEVISION.

WHAT MAKES THIS SITUATION WORSE IS THAT WHILE BIG BUSINESS FIGURES ADVERTISING COSTS AS PART OF THE INCREASED PRICE TO THE CONSUMER, THESE HIDDEN TAXES AREN'T DISCOVERED BY THE UNSUSPECTING PUBLIC. IT MAKES NO DIFFERENCE IF YOU HAVE A TELEVISION OR NOT. THERE ARE NO ALTERNATIVES.

LET US REMEMBER HERE IN CANADA, THE AVERAGE CITIZEN ALSO PAYS SOMETHING LIKE $16 A YEAR IN DIRECT TAX TO CONTINUE OPERATION OF THE CBC WHICH OFFERS AS MANY COMMERCIALS AS ITS MAJOR CANADIAN COMPETITION CTV.

A TELEVISION IS A CONSIDERABLE INVESTMENT. A TV OWNER IS PAYING FOR ALL THE UPKEEP. HE SHOULD HAVE SOME RIGHTS. BUT WAIT--THIS IS ONLY THE BEGINNING.

THE MORE A PRODUCT IS ADVERTISED ON TELEVISION, THE MORE ITS PRICE IS INCREASED. SEVERAL EXAMPLES INCLUDE JOHNSON'S PRODUCTS, HAZEL BISHOP, COLGATE-PALMOLIVE, LEVER BROTHERS, ETC. WHERE PRODUCT PRICES HAVE INCREASED DURING TV AD CAMPAIGNS, THE PRICES HAVE RISEN DESPITE LOWERED COSTS, AND INCREASED SALES AND PRODUCTION.

TELEVISION ADVERTISING MISLEADS, DISTORTS, USES ONLY SELECTIVE DATA AND INSULTS THE INTELLIGENCE OF THE VIEWER. IT CERTAINLY DOES NOT INFORM. IF THE CONSUMER WANTS THE TRUTH HE MUST SUBSCRIBE TO A CONSUMER SERVICE.

TIME, ITSELF, ALSO REPRESENTS A COST. WHILE EVERY MAJOR INSTITUTION THROUGHOUT HISTORY HAS COMPETED TO CONTROL MAN'S TIME, THE TV INDUSTRY HAS ONLY TIME TO SELL. THEY MAINTAIN THEIR TIME IS PRECIOUS WHILE MAINTAINING THE PUBLIC'S TIME IS WORTH LITTLE. (AS PROOF, ONE HAS ONLY TO CHECK OUT THE AVERAGE FARE ONE MAY SELECT FROM ON ANY VIEWING DAY).

AN AVID WATCHER OF TV IS EXPOSED TO

(CONT'D P. 14A)

Arcmtl scan 2015

HOG FARM IN OPEN CELEBRATION

The mobile hallucination, the Hog Farm, has arrived along with its conglomerate joy of 60 or so childlike people, their 6 buses, pick-up trucks, van and enough equipment of lights, music, games and tents to turn the world into a circus and back again.

For those who don't have the religion or just don't know, the Hog Farm is the original Tarot on wheels, troubadors of the final first and last laughter which breathes humanity in to and out of our lungs.

Six months ago, the Hog Farm started out from their home base of Sunland, California, and "set out," in the words of Hugh Romney, a spiritual non-leader of the Christ convoy and ordained minister in the Cosmic Religious Fellowship, "to recapture the Earth."

They left with nothing but their faith; an idea of what their world should be constructed out of: thin air, broken down affairs of all kinds of transportation, lights, camera, action, 2 Geodesic domes — one holding 1000 people, the smaller 100 people and 39 untested disciples all rolled together in a magic pudding.

They left behind then their spiritual home of Sunland on a mountain range dotted with lower middle-class old folk homes and asthmatics 45 minutes overlooking Los Angeles and the Smog, and where sometimes, " the smog is so thick below you think you can walk off the mountains onto it and walk all the way forever."

They took with them their spiritual center, their joy (9 of them babies, 2 being born on the road), themselves a clump, 28, to be exact, of older kids), a palsied hound named mountain, a chipmonk named felonius, and their star attraction Pigasus the Pig. "The Pig," Romney has told me "now weighs 400 lbs. and has learned to roll over."

In their Journey to the East, they encountered many varied experiences and people, stopping off in small towns as well as large cities to perform for the natives and get whatever they needed so they could continue on with the journey. Sometimes they left with some of the people who got turned on by what they were doing, sometimes with an extra vehicle contributed by the local constabulary, and sometimes with the sheriff's men hot on their heels for no reason except that they looked and acted kind of strange.

Throughout it all, they recorded it (and for that matter still are) on film for their science fiction motion picture which is their life.

What they do doesn't sound like an easy task, but to hear Romney explain it, it sounds as easy as putting on your shoes.

"We go into a community, discover a place for the thing to happen, usually we get a sponsor like the student activity group of a large university or the Unitarian Church through the Atomic Energy Commission at Los Alamos, or maybe it's for any bunch of beautiful people from Forest Rangers to Mexicain children and why not the National Guard. We will do our show for anybody who is willing to get in a pile and hum."

"We operate out of two separate structures which are gradually becoming one, the Life-Show and the Show-Show. The Life-Show is every minute everyday within the family, within our movie. The film is open to all and everyone, and the cast is everybody."

"At our Show-Show, the setting up of the domes, one sixty foot, the other thirty, are as important as our lightshow and electric music; and the whole audience, which is not really an audience but the stars, all help set the stage. The stage is wherever we are and the palette as rich as circumstances provide. Anything can happen as long as nobody gets hurt. We have lots of paint and paper we put out, and as many as 200 have worked on the same painting."

"We have also a 50 foot hotdog which inflates for people to go inside and be projected in and on. We have volleyball and ping pong and a lot of fancy games like the circle joke and the gong bong; games to get high on."

"At the University of Michigan 5,000 people simultaneously sat down in concentric circles and spoke and moved as One, and when somebody twitched 5th circle in, it was the 'twitch' felt round the room".

"Administration of the commune is on a daily rotation basis with everyone, kids included, taking a turn as "Dance Master" or "Dance Mistress." "When you have this many people living together," Romney observes, "you've got to dance or you step on somebody's hand." The Dance Master sees that things get done by someone who wants to do them. He coordinates. He mobilizes the as-needed "garbage runs." Several times a week, by law, the supermarkets throw out tons of perfectly edible vegetables and fruit. The Hog Farmers browse in these remains, unobtrusive parasites on the nutritive wastes of an affluent society. The Dance Mistress sees to the day's meals. Vegetable stews and cheap brown rice feed the people. When the garbage runs yield poorly, there is always money to buy staples.

It has taken the Hog Farm six months just to travel from California to New York and still their journey is not over; in fact it is just beginning. The overall plan is to gather enough equipment, people, and interest so that by the spring, "they can all come together in some predetermined place under a circus tent holding 10,000 with a company of 500 with buses as far as the eye could see and move across America again."

"We are going to send out a call for the people who like to see things happen in a less violent texture than what is going down, and we want them all together in one place instead of where we find them, in their apartment caves driven there by the anger of the streets."

"When we come together, it is important that we see who we are and come together as energy to continue in the Work."

Hugh and the Hog Farmers are hoping quite a few people resond to the call and throw off their cloak of paranoia and come join them.

What is the Hog Farm? Is it a Barnum & Botique, a clown conspiracy to capture the world, mental gymnastic under the big top of the universe, or an experiment into the great unknown?

"In the Hog Farm," Cosmic Clown Romr Romney answers, "there is a group consciousness. In our group mind-bank, we have people who can build buildings or buses or patches of corn or poems. And when we come together and plug into a problem, each of us respecting

(CONTINUED ON PAGE 14 A)

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Rock Pile

ROCK PILE
"We Sell Entertainment"

An old Masonic Hall on the corner of Younge and Davenport in Toronto has been converted into an electric rock palace called the Rock Pile. Admission at the door is $2.50 plus an initial membership fee of $1.00. When we went to see and hear Rhinoceros the place was jammed with 1800 eager rock enthusiasts. Without the heavy crowd there could have been room to dance, but there was doubt as to whether anyone would anyway, as they seemed content to sit on the floor or in the balcony. The audience was for the most part made up of heads in their late teens and early twenties, who, with the band, shared the task of energizing the existing atmosphere. They were easily induced to participate in the happening, and for one of very few occasions, an atmosphere of reciprocal harmony was established between the band and the audience. Added to the show was a dynamite light show presented by a group of groovy university students called Catharsis, who proved themselves capable of dazzling our minds with light and colour. Despite a faulty sound system Rhinoceros was impressive, (by the way, they were not done justice by their Electra recording). Their stage presence was explosive (very show-biz/yah) and was more electrified than their amps. If you should ever get to Toronto and can spare a little bread, visit the Rock Pile, where you're sure to catch a top name underground group. That kind of scene is just what Montreal needs to combat the nail-dirt, mind-boggling KULTURE centers of our fair-plastic metropolis.

SHANTI

PHOTOGRAPHS: JOHN LEY
DESIGN: CAROLE LEY

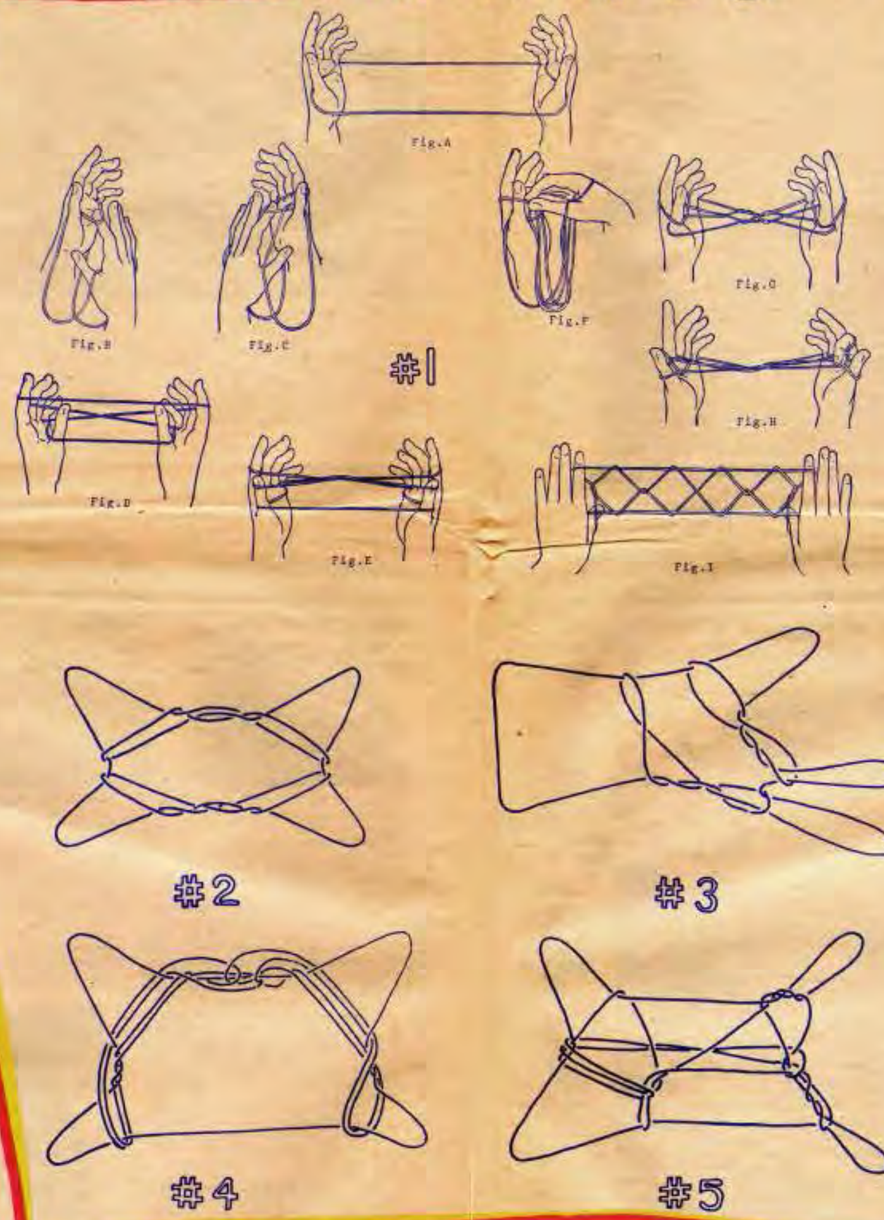
Arcmtl scan 2015

Tutanuvit

Art which presents its message in a packaged form, a detailed complete reality, is being repudiated as it has been for some time the obsession of Western civilization's standby, an ego-art which stylized and thus crimpled - a total emotional impact, which brought about by the art's inability to satiate the needs of a decaying bourgeoise society. In reflecting the society, it nullified its importance as art by either diverting the sensory mechanism with monster-spectator-oestrums or killed them with crass mindless entertainment. In reflecting the society, this art also failed to satisfy its patrons, as it depicted the decrepid and absurd truths of a panic-stricken class in its death agonies. Growing out of these fetid ruins of the beached whale of bourgeoise society, came new art forms which were abstract in form and unrelated to the groaning carcass from which they sprang. Even when these new forms are adopted by the frenzied bourgeoise, in an attempt to reconcile its inner erruptions with the use of a slick and plasticized version of them, it further disintegrates the class, making the incipient weakness the dominant factor in the classes movements. The new forms develop because of their ability to fulfill the needs of people who are rejecting and villifying the tentacles of a rapacious soul-eating culture. The fact that the new forms are abstract is also significant, because although abstraction, in the terms of a technically advanced civilization, represents a negative approach to art, a rejection of technique, it helps to re-affirm the position of art in a culture, by wiping away the traces of the bourgeoise elitist 'specialist' art which is an exploitation of both artist and patron, an repressive instrument to contain or divert the aspirations of the people, and their consciousness.

So even though abstraction is basically repressive of an undeveloped technology, when it is adopted by a society like our own, it is a development towards instilling in the people a new attitude towards art thus creation a "Peoples Art". Abstraction calls for interpretation, perception and participation, all of which are useless and dormant in dealing with the bourgeoise art form, forms which seek to crush out these faculties with great urgency and decisiveness. Once determined to reject repressive art, one looks first to cultures which have not yet gone through the cycle of development into bourgeoise cultures, or those where the bourgeoise class, overthrowing feudal or tribal systems, is still vital and revolutionary. With the aid of adaptations of pure abstract art forms from lesser developed cultures, we can free ourselves of the passive absorption of precious bourgeoise art, wriggle free of the foulness which is intellectual repression, and the over-bearing penal code of bourgeoise education. By experimenting with Eskimo String Figures, through some considerable mental exercises, we can begin to re-develop our perceptivity towards abstract. The Eskimos provide themselves with hundreds of designs made from the patterns of string stretched between the the fingers which they internret to represent, with remarkable subtlety and insight, aspects of their environment, animals and themselves. A folk art which is practised by everyone, it is the only visual entertain-entertainment the Eskimos have. String figuring is common to all gatherings of Eskimos, but is also an art which they practise by themselves, adding new interpretations or new variations to designs. They combine string figuring with story telling, to bring home the imagery of their tale to listeners, and as well to elucidate parts of the story. String figures, or Tutanuvit in Eskimo, was developed by the Thule Eskimo culture well before 1000 B.C., and spread towards the coast with the migration of these inland peoples. It is obvious that the transmission of the figures, being so complex, was only successful because of the close-knit social units of the Eskimo. String figures are also part of the folk arts of many other peoples, such as the Polynesions, the Australian Aborigines, the American Indians, some African tribes notably the Pygmies), and the peoples of Melanasia, the East Indian Archipelago, and New Guinea. The Eskimos, however, have by far developed the most advanced and complex designs. In a few Eskimo tribes, string figures used to have some religious significance, as as when the sun was setting, some Eskimos would play tutanuvit to catch the sun in the meshes of the string to delay its disappearance. In most communities, however, Eskimos use the string figuring for amusement, and some sing songs or chants while they create string figures. String figuring is an exercise which can be both entertainment and a vehicle with which to enjoy the experience of sharing leisure time with other people.

To practice Tutanuvit, one needs a piece of string about six feet long tied together at the ends. There are hundreds of Eskimo string figures that can be made with this simple device and your two hands, many of which are shown in the following books: An Expedition to North-west Greenland and the Canadian Artic, by J.W. Mirsle. Canadian Artic Expedition by D.Jennes, volume 15b); Cats' Cradles From Many Lands by E. Maddon; and String Figures and How to Make Them by Caroline Jayne.



To get an idea of what is possible with Tutanuvit, two examples of string figures are shown here. The first is a simple, basic figure whose interpretation by the Eskimos varies from tribe to tribe. It is called, "The Man's Intestines" #1) or Qudiniciwaquat by the Eskimos. The Osage Indians call the figure "diamonds".

1) Take your string and hang it around each of your little fingers, holding your hands out and away from you with the palms facing each other. Your thumbs shoud be in the hitch-hiking position pointing to each of your ears.
2) Loop the string around the backs of your thumbs, letting the string lie on the palm between little finger and thumb. Tighten string by separating your hands, as shown in Fig. A.
3) Bringing the hands together put the right index finger up under the string lying across the palm of the left hand and draw the loop out on the back of the index finger by separating the hands. Fig. B.
4) Bring the hands together again and with the left index finger up under the right palm string, separate the hands again to pull out the loop. Fig. C.
5) Release the thumb loops and separate the hands to take up the slack.
6) Pass both thumbs down and away from you out under all of the strings and take up from below, with the backs of the thumbs, the far little finger string the farthest string away from you. Pulling this string, bring your thumbs back to the original position. Fig. D.
7) With both thumbs go up and over the nearest string, (the near index string) and take up from below, with the backs of the thumbs second string (the far index string) bringing it with you as you return the thumbs to the original position. Fig. E.
8) Release the little fingers.
9) Pass each little finger towards you over and above the near index string, and take up from below, on the backs of the little fingers, the far thumb string and return the little fingers to their original position.
10) Release the thumbs.
11) Move both thumbs away from you over and above the first first two strings (the index strings) and pick up, with the backs of the thumbs, the third string (the near little finger string) pulling it toward you as you return your thumbs to their original position.
12) With your right hand, take the near index finger string off the left hand and pass it over and around the near thumb of the left hand. Then with your right hand take the near thumb string of the left hand and pass it over and around the thumb, which in effect unloops the string that was around the thumb. This step is called "navahoing". Fig F.
13) Navaho the strings on your right hand, in the same way as described in 12).
14) If you keep your thumbs pointed towards your ears you should see at this juncture two triangles between the thumb and index fingers of each hand see Fig. H). Place your index fingers in each of these triangles. In one step you should release your little fingers of their loops and push your index fingers into the triangles as you twist your hands towards each other but out and away from you. The final figure, "The Man's Intestines" should present itself as in Fig. K.

The second Eskimo string figure shown here must be played with two persons and is called, in the form of step one, "ytsugssuitor" or "the vagina" #2), and in the form of step two, "auidliarit" or "a man and a woman having intercourse" #3).

To complete Fig. #1 and #2, the following method is used:

1) The string is run round the backs of each of the wrists of the two persons who face each other.
2) Closed loops are then formed at each of the wrists by twisting the hands out and downwards, inwards towards the body and upwards.
3) The wrists of each person facing the centre, person A with both index fingers picks up, from above, the transverse string which passes from the wrist to wrist of person B.
4) Person B from below, picks up, with both index fingers fingers, the corresponding transverse string of Person A.
5) These strings are then pulled through the wrist loops by bringing the index fingers through the loops as they fall off the wrists. Thus Figure A is produced.
6) Figure B is produced when one of the persons takes his two loops in his left hand and the loop of the other person's left hand with his right hand. The other person spreads his loop out with both hands, and the Figure B is produced. By moving the figure slightly and rhythmically by pulling the loops, the centre figures seem to copulate to the measure of joy in your fingers.

Two other figures: #4) "Two Wolves" or Amaguk and #5) "A Dog" or Qimmeyuk are shown below the fornicating couple without our simple made-easy instructions. Try to complete them. The figure expanded on the page is "Like Man" or Inuksuk. Many fingers become merely entwined.

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